186 c 12.

A

GENERAL HISTORY

OF

IRELAND,

FROM THE

EARLIEST ACCOUNTS

TO THE

CLOSE of the TWELFTH CENTURY,

COLLECTED FROM THE

MOST AUTHENTIC RECORDS.

IN WHICH

New and intereſting Lights are thrown on the remote Hiſtories of other Nations as well as of both BRITAINS,

BY Mr. O'HALLORAN,

Author of an Introduction to the Hiſtory and Antiquities of Ireland.

IN TWO VOLUMES.

VOL. I.

LONDON,

Printed for the AUTHOR, by A. HAMILTON:

And ſold by G. ROBINSON, Pater-noſter-Row; J. MURRAY, N° 32, Fleet-ſtreet; J. ROBSON, New Bond-ſtreet; and by Meſſ. FAULKNER, HOEY, and WILSON, in Dublin.

MDCCLXXVIII.



TO THE RIGHT HONOURABLE

MOROUGH O'BRYEN,

Earl and Baron of INCHIQUIN, Baron of BURREN, and Lord Lieutenant and Cuſtos Rotulorum of the County of CLARE.

MY LORD,

NO nation paid greater attention to its hiſtory and antiquities than the ancient Iriſh. The care of letters was a particular object of ſtate attention; and the laws and ordinances reſpecting hiſtory, philoſophy, and poetry, became a part of the ſtudies of our monarchs *. The numerous univerſities of the

* Teagaſc-Cormbhic-Mhic-Art, or the Royal Admonitions of Cormac to his ſon Cairbre.

kingdom were founded on ſuch liberal principles, that, not only the natives, but ſtrangers from different parts of Europe, were received into them, and ſupplied with all the neceſſaries of life, *and even with books*, gratis! The Venerable *Bede* is an unexceptionable authority for theſe facts, with reſpect to the Saxons *; and proofs are not wanting that ſuch was the caſe with other nations of Europe †. Need more, my Lord, be ſaid to the point, than, that ſuch was the pre-eminence of the Iriſh in letters, that, by univerſal conſent, the kingdom acquired the title of *Inſula Doctorum!*

But the protection they vouchſafed to the ſciences, did not diminiſh their love for arms. In other countries, arts and letters were the conſequences of power and conqueſts: in Ireland, they attended and added vigour to both. Glory, intrepidity, and the love of their country were the conſtant themes of the antiquarians and bards; and how well our princes, our nobility, and military profited by their leſſons, our annals ſufficiently proclaim. Whilſt the reſt of the world bent the knee to all-powerful Rome, Ireland

† Hiſtor. Eccleſiaſt. Britan. lib. iii. cap. 27.

‡ Vita St. Cataldi, Uſſerii Primord. Eccleſ. Britan. p. 755, &c.

alone

alone remained free and independent, and held forth her arms to ſupport every ſtruggle for liberty in Britain and Gaul. From Tacitus we may collect *, that Rome could not count on the peaceable poſſeſſion of Britain, until Ireland was ſubdued, being the country from whence the diſaffected drew their reſources; and the ſubſequent periods of our hiſtory will ſhew, who were the real authors and promoters of theſe mighty confederacies which accelerated the ruin of that extended empire!

Why an hiſtory, in itſelf ſo curious and inſtructive—which throws new lights on hiſtory and chronology in general, and *(what makes it ſtill more valuable)* which is the only one, of all the nations of Europe, that has been tranſmitted to us pure and uninterrupted, from the remoteſt antiquity to this day—why, I ſay, it ſhould be, not only greatly neglected, but groſsly miſrepreſented in modern times, is not to my purpoſe to enquire. It is ſufficient, my Lord, that, animated with the love of truth, and of my country, I have laboured to render that juſtice to our anceſtors which had been ſo long denied them, and to lay open to public view theſe annals, which ſeem-

* Vita Julii Agricolæ.

ed

ed to have been deſtined to duſt and oblivion! A work of this kind, extracted from pure native records, unſophiſticated with modern ſyſtems and modern opinions, I flatter myſelf will appear no unacceptable preſent to your Lordſhip, and to the curious.

To whom my Lord, with greater propriety could ſuch an attempt be inſcribed, or who better intitled to this mark of reſpect and attention, than the EARL of INCHIQUIN, the lineal deſcendant of the firſt of heroes and legiſlators, the renowned BRIEN BOIRUMHE, and through him, of Heber, eldeſt ſon to Mileſius? To ſupport and protect whatever may tend to elucidate the Hiſtory of Ogygia; and by your precepts, as well as example, to induce others to unite in a cauſe ſo intereſting to letters, are in fact, my Lord, duties which you owe to your own dignity and to your anceſtors, as well as to your country. For what avails it, that Ireland ſhould in juſtice rank foremoſt amongſt the nations of Europe *; and that her ſons, for purity, antiquity, and nobility of blood, exceed all others, if theſe facts are not properly ſet forth? Her title to precedence is not the leſs valid becauſe it has not been fully aſſerted; and it may be ſaid, that the ne-

* Vol. II. of this work, from page 65 to 69.

glect

glect of Iriſh Hiſtory is the only enemy to its dignity. From your Lordſhip, for inſtance, to Heber, are reckoned ninety-three generations in your houſe, of which number eighty-four were kings of Thomond, kings of Munſter, or monarchs of Ireland; ſo juſtly may the *atavis edite regibus* of Horace be applied to your Lordſhip. Thus a peerage could be no acceſſion of honour to it; and this is ſo true, that all North Munſter were in flames when it firſt became known that ſuch a title was adopted. The ſame thing happened in Ulſter, when Con O' Neill aſſumed the title of Earl of Tirone: it was the caſe with Mac Carthy in Deſmond, with Fitz Patric in Oſſory, &c.

However ſollicitous I have been to render this work worthy public attention, your lordſhip's protection, and the title which it bears, yet I am ſatisfied that an undertaking on ſo extenſive a plan, and on a new ſcale, muſt neceſſarily be ſubject to many imperfections; and I greatly regret that my ſituation in life would not permit me to devote to it all that leiſure which it merited, and which I wiſhed. Yet be its defects what they may, I will venture to affirm that it exhibits a clearer and more comprehenſive view of the true ſtate and importance of Iriſh hiſtory than any other work extant.

Deign

Deign favourably, my Lord, to receive this public teſtimony of my eſteem and attachment, the greateſt I can offer, and permit me the honour to ſubſcribe myſelf, with the higheſt reſpect,

My Lord,

Your Lordſhip's moſt obedient,

and moſt devoted

humble Servant,

SILVESTER O'HALLORAN.

A

LIST

OF THE

SUBSCRIBERS.

A

SIR Fitz Gerald Aylmer, bart.
James Aylmer, eſq. col. of the regiment Ultonia, in the ſervice of Spain
Thomas Arthur, eſq.
Richard Anketill, M. D.
John Anketill, eſq. captain in Ultonia's
Richard Anketill, eſq. lieutenant in ditto
Lieutenant Francis Anketill
William Ayres, eſq. Dublin
Mr. Chriſtopher Allen, merchant, Dublin
John Archibold, merchant, Waterford

B

Dowager Counteſs Barrymore
Earl Beſborough
Bellamont
Count Bere Haven
Right Hon. col. William Burton, 2 ſetts

Hon. and Right Rev. Dr. Butler, Cork
Edmond Butler, Dunboyne
Sir Lucius O'Brien, bart.
Patrick Bellew, bart.
Charles Burton, bart.
John Brown, bart.
Nathaniel Barry, bart.
James Barry, in the ſervice of Spain
Edmund Burke, eſq. member for Briſtol
William Burke, eſq.
Richard Burke, eſq.
William Burke, eſq. Bally-Dugan
Thomas Burke, eſq. Marble-Hill
Richard Burke, eſq. captain in the regiment Hibernia, in the ſervice of Spain
Theobold Bourke, eſq. Santa Cruz
Thomas Burgh, eſq.
Garrat Barry, eſq.
James Barry, eſq. captain in Ultonia's
John Browne, eſq. Mount Browne
Ivory Browne, eſq.
Lancelot Browne, eſq. Hampton Court

Francis Browne, eſq.
Thomas Browne, eſq. New-Grove
Benjamin O'Neil Baily, eſq.
Burton Bindon, eſq.
Gerald Blenerhaſſet, eſq.
John Bermingham, eſq.
Robert Butler, eſq.
Lewis O'Brien, eſq. vice-conſul Ferrol
David Bonfield, eſq. Bourdeaux
J. A. Byrne, ditto
John Bourchier, eſq.
Hugh Brady, eſq.
Francis Sadler Bateman, eſq.
Lieut. Morgan O'Brien
Rev. Robert Bethel
Martin O'Brien, A. B. T. C. D.
Mich. Barry, Carrigtoail
Tho. Barry, New-Market
Mr. Charles O'Brien, merchant, London
Juſtin Brennan, ditto, ditto
Euſtace Barrow, ditto, Cadiz
John Barry, ditto, ditto
Edm. Barry, Charleville
Gerrard Barry, merchant, ditto
Patrick O'Brien, merchant, Malaga
Dan. O'Sullivan O'Brien, gent.
John O'Sullivan O'Brien, gent.
Henry Byrne, eſq. Dunkalk
Jacob Bryant, eſq.
Mr. Francis Bigg, merchant, Dublin
James Byrne, merchant, ditto
C. Bury, merchant, ditto
Nich. Burke, Gallway
George Browne, Tralee
Mich. Bonfield, merchant, Dublin
Felix Byrne, merchant, ditto
Martin Blake, Loughrea
Joſeph Burke, Dublin
Francis Brien, C. Wexford

C

Earl Carrick
Counteſs Carrick
Earl Charlemont
Viſcount Courtenay
Croſbie
Lord Biſhop of Cloyne
Lord Carbery
Baron Clonkee, capt. in Hibernia regiment
John Carpenter, D. D. Dublin
Hon. Mr. Cholmondely
Sir John Conway Colthurſt, bart.
O'Callaghan
Cornelius O'Callaghan, eſq.
Major-general Cuningham
Sir Francis Cumerford, capt. in Hibernia regiment
Chriſtopher Conron, eſq.
George Clive, eſq. London
Nicholas Colthurſt, eſq.
Iſaac Cullimore, eſq. Wexford
Hugh Connor, eſq.
Michael Creagh, eſq. Liſcarrol
Arthur Gethin Creagh, eſq. Laurentinum
John Chambers, eſq. Kilboyne
Daniel Creagh, eſq.
Rev. Charles Coote, dean Kilfinura
Charles Coſtelloe, eſq.
Donal Caſey, eſq. Bordeaux
Rev. Dr. O'Connelly, family chaplain to his catholic majeſty
Rev. James O'Cullinan, D. D. Mallow
John O'Connor
Dan. O'Connell
James Clanchy
James Cotter, Donnerail
John Coen, eſq. Dublin
Mr. Francis Coleman, merchant, ditto
Joſeph Cooke, merchant, ditto
John Connell, merchant, ditto
John Coleman, Tuam
Lieut. Charles O'Connor
Lieut. John Creagh
William Collier, gent.
Mr. Joſeph Corr, merchant, Cadiz
Barth. Coſtelloe, ditto, ditto
James Collins, ditto, Waterford
John Cullimore, ditto, Wexford
George Cullimore
Clarke, London

D

Duke of Devonſhire
Lord Dartry
Count Dillon
Baron D'Arcey
Right hon. ſir Rob. Tilſon Deane, bart. twenty ſets
Lady Deane
Jocelyn Deane, eſq.
Joſeph Deane, eſq. Fernmure

Joſeph O'Donnell, eſq. lieut. colonel of the regiment Hibernia
Sir John Doyle, capt. in Ultonia's
William Doyle, eſq.
Dennis O'Daly, eſq.
Charles O'Doherty, eſq.
Patrick Darcy, eſq. Killtulla
Rob. Dawdall, eſq.
—— Daly, M. D.
Rev. Edmund O'Dunegan
Tim. O'Donoghoe
Mich. O'Devoy
Mr. Anthony O'Dwyer, merchant, Cadiz
George Dwyer, ditto, London
Nicholas Deverieux, ditto, Cadiz
Tim. O'Daly
Peter Dillon
Ambroſe Drew, merchant, Dublin
John Daly, merchant, ditto
Rev. Andrew Dunn, ditto
Mr. James Dunn, ditto

E

Eton College
Colonel William Euſtace
Will. Alexander Engliſh, eſq. two ſetts
Mr. John Kirk Patrick Eſcot, merchant, Cadiz, two ſetts
Ralph Ellerker, M. D.

F

Marſhal Fiz-James
Duke de Fitz-James
Earl Fitz-William
Count O'Falia, capt. gen. of the coaſt of Granada
Hon. Charles Fox
Sir John O'Flaherty, bart.
Anth. O'Flaherty, Reenvilla, eſq.
Will. O'Fallon, eſq.
John O'Ferral, M. D. College of Phyſicians, Dublin
James O'Flanagan, eſq. Gort
Robert O'Ferral, eſq.
James O'Ferral, eſq.
Luke O'Ferral, eſq.
Abraham Ford, eſq.
Th. French, eſq. Moycullin
Patrick French, eſq. Buſhy-Park
Temple French, eſq. Limeric
Math. Deane Twogood French, eſq.
V. P. French, eſq. Bourdeaux
Edward Fitz-Gerald, eſq. Carrigoran
Doctor Fitz-Gibbon, Bordeaux
Edward Deane Freeman, eſq.
John Fin, eſq. Bally M'Gibbon
John Fitz-Maurice, eſq.
Garret Fitz-Gerald, eſq. Shannon-Grove
Will. Fitz-Gerald, eſq. capt. in Hibernia regiment
Th. Fitz-Gerald, eſq. capt. in Ultonia's ditto
Richard Fitz-Gerald, eſq. lieut. in ditto
Edmund O'Fagan, eſq. lieutenant in ditto
John Frederick Furnell, eſq. F.C.T.C.D.
Mr. Will. Flin, bookſeller, Cork, 14 ſetts
Rev. Mich. O'Ferral
James Fin, Kanturk
Patrick Fitz-Maurice
James Fanning, eſq. Bordeaux
Patrick Fleming, eſq. Waterford
Mr. John Fitz-Patrick, merchant, Dublin
Francis Fox, merchant, Athlone
Patrick Fallon, ditto, Boyle
William Ford, Dublin
Patrick Ferral, merchant, ditto
James Fitz-Simons, ditto

G

Earl Glendore
Colonel Gore, of the Battle Axes
Standiſh O'Grady, eſq. Capper Cullin
Darby O'Grady, eſq. Ballanaſcola
Standiſh O'Grady, eſq. Elton
Mrs. O'Grady
Darby O'Grady, eſq. Abingtown
Th. O'Grady, eſq.
Richard Gore, eſq.
Miſs Patience Graham
Henry Gold, eſq.
William Newcombe Geoghagan, eſq. ditto
Thomas Gorman, eſq. London
Rev. Marlborough Green, Eyre-Court
Mr. John Gallway, merch. Malaga, 2 ſetts
Richard Grant, ditto, Cadiz
James Gold, ditto, Ferrol
John Goulding, ditto, Dublin
Mich. Goulding, ditto, ditto

H

Right hon. W. Gerrard Hamilton
Right hon. Hely Hutchinſon, provoſt of the Univerſity of Dublin
Sir Henry Harſtonge, bart.
Lady Hartſtonge
Mr. Juſtice Henn
Richard Hely Hutchinſon, eſq.
Lancelot Hill, eſq.
John Hartney, eſq.
John Dowdal Hammond, eſq.
Robert Holford, eſq.
—— Hill, eſq.
Peter Heverin, eſq.
Gorges Edmund Howard, eſq.
Rev. Simon Holland
Joſ. Ignatius O'Halloran, D. D.
Maurice O'Hallahan
Mich. Harrington
Mr. Hetherington
Anth. O'Heyne, eſq. captain in Ultonia's regiment
Patrick O'Hehir, eſq. capt. in Hibernia's ditto
Mr. M. Howard, merch. Dublin, 4 ſetts
Mr. William Hale, merch. ditto
Rev. Francis Hickey, ditto
Mr. James O'Halloran, apothecary, Cork, 2 ſetts
Mr. George O'Halloran, merch. Limerick
Sam. Hunter, ditto, ditto
Blaze Havey
William Hickey

I

Earl Inchiquin
Ilcheſter
Counteſs Ilcheſter
Alexander Jaffray, eſq. Dublin

K

Lord Kingſborough
Count O'Kelly
Brigadier gen. Vincent Kindellan, governor of Zamora
Rev. Dr. O'Karney, Limeric
Sir James O'Kelly
Sir Den. O'Kelly, capt. of engineers
Sir M. Knareſbrough, capt. in Ultonia's regiment
Cornelius O'Keeffe, eſq.
Thom. Kirwan, eſq.
Andrew Kerwin, eſq.
Redmon O'Kane, eſq.
Rodolphus Kent, eſq.
Walter King, eſq. F. C. C. C. Oxford
Rev. Thomas King
Peter Keogh, M. D.
Mr. Patrick Kincaid, merchant, Cadiz

L

Duke of Leinſter
His Excellency Count Lacy, ambaſſador to Ruſſia
Lord Biſhop of Limeric
Rev. Archdeacon Leſlie
Dr. Th. Locke, Newcaſtle
Ed. Ledwick, LL. B.
Will. O'Lonergan
Thomas Lloyde, eſq.
Lieut. colonel Patrick Lacy, major of Ultonia's regiment
Rich. Longfield, eſq.
Rob. Longfield, eſq.
George Leake, eſq.
William O'Dwyer Lyſter, eſq.
George Lyſaght, eſq.
John Lyſaght, eſq.
Mrs. Mary Ann Langan
Lieut. Thom. Lyſaght
Mr. Nich. Langton, merchant, Cadiz
Peter Langton, ditto, ditto
James Lyons, ditto, Limerick
Robert Lynch, ditto, ditto
James Lynch, ditto, Dublin
Henry Lynch, ditto, Gallway
James Lynch, ditto, Limerick
Henry Lynch, ditto, Dublin

M

Duke of Marlborough
Sir Maurice M'Mahon, knight of Malta
R. Rev. Mr. Peter M'Mahon, D. D. Killaloe
R. Rev. Mr. M'Kenna, D. D. Cloyne

James O'Moore, eſq. Ballyna
John Joſ. M'Kenna, colonel of the regiment Ultonia
Sir John M'Kenna, major, Hibernia's
Francis M'Kenna, eſq. Caſtle-Bellingham
Rob. Martin, eſq. Dangin
Rich. Martin, eſq. ditto
Charles Melliſh, eſq. Groſvenor-Place
Will. Monſell, eſq. Tirave
Will. Monſell, jun. eſq.
Dan. M'Namara, eſq. London, 6 ſetts
Tim. M'Namara, eſq. Burren
Barth M'Namara, eſq. New-Orleans, 3 ſetts
Hugh Maſſy, jun. eſq.
Mort. M'Mahon, eſq. Cluana
Donat. M'Mahon, eſq. Clonagh
Francis M'Mahon, eſq. Tuana
Th. M'Mahon, eſq. Ballykelti
Th. M'Mahon, eſq. Carigaholt
John M'Mahon, M. D. of the faculty, Paris, and phyſician to the royal military ſchool
James O'Mollony, eſq. Kiltannin
Edm. Morony, eſq. Parteen
Will. Murrough, eſq. Liſbon, 2 ſetts
Henry M'Mahon, eſq. Limerick
Jerem. O'Mara, eſq. Black-Rock
Auguſt. Meade, eſq. London
Theob. M'Evoi, eſq. ditto
Dan. M'Carthy, eſq. in Hibernia reg.
James Murray, M. D.
Charles Mahon, eſq. Dublin
Will. Matthews, eſq. ditto
Rev. Mr. Maſon, fellow of Wadham College, Oxford
John M'Clintock, eſq.
Rev. John M'Mahon, Caſtle Martyr
John Maguire, Youghal
Den. Macarthy Macroom
Corn. O'Mahony
James Mansfield
Pierce Mansfield
John Martin, Athboy
Lieut. John M'Gee
Mr. James Murphy, merchant, Dublin, 3 ſetts
Chriſt. Mead, jun. ditto, Limerick
Edw. Murphy, ditto, Cadiz
Barn. Murphy, ditto, ditto
James M'Loughlin, ditto, ditto
Mr. John Molloy, ditto, Waterford
Edw. Mulligan, merchant, Dublin
Patrick Mahon, jun. ditto
Nich. Mahon, merchant, Dublin
Laughlin Maxwell, ditto, ditto
Chriſt. Murphy
Alexander M'Donnell
Lieut. Rich. M'Curtin
Mr. James M'Mahon, apothecary, Ruſſel Street, Covent Garden

N

Archbiſhop of Narbonne
Earl Nugent
Viſcount Netterville
Major general Don Felix O'Neill, commandant general of Galicia
Lieut. general Sir Peter Nugent, bart.
Sir Thomas Newcomen, bart.
Colonel Joſhua Nun
James Naſh, eſq.
Andrew Naſh, eſq.
Simeon John Newport, eſq.
Lieut. Th. Jaſpar Nugent
Rev. Garret Norris, Charleville
William Norris
Jeffery Nugent
Henry Nowlan, Dublin
Mr. Francis Naughton, Tuam

O

Earl Offory
Ralph Ouſley, eſq.

P

Duke of Portland
Right hon. Edm Sexten Pery, ſpeaker of the Houſe of Commons
Right hon. lord chief juſtice Paterſon
Right hon. John Ponſonby
Rev. William Cecil Pery, dean of Killaloe
Vice-admiral Pigot
John Prendergaſt, eſq.
Henry Prittie, eſq.
William Paliſer, eſq.
Marcus Paterſon, eſq.
Stephen Popham, eſq.
James Petit, eſq. capt. in Ultonia's reg.

Mr. Timothy Power, merchant, Malaga, 2 ſetts
Mr. Will. Power, merchant, Cadiz
Mich. Power, ditto, Dublin

Q

Windham Quin, eſq.
Mrs. Quin
Rich. Valent. Quin, eſq.
Hon. Mrs. Quin
Mr. Th. Quilty, merch. Malaga, 2 ſetts
Val. Quin, merchant, Dublin

R

Marquis of Rockingham
Earl Roſs
Count O'Reilly, capt. general of Andaluſia, and inſpector general of the Spaniſh infantry, 3 ſetts
Right hon. Richard Rigby
—— O'Reilly
Humfris Ram, eſq. 2 ſetts
Cæſar O'Reilly, eſq. Kildengan
Math. O'Reilly, eſq. Dublin
Thom. Richards, eſq.
Stephen Simon Ronan, eſq.
Edmund Ryan, eſq.
Andrew Reynolds, eſq.
David Roche, eſq.
Henry Roſe, eſq.
Rev. Edw. Ryan, M. A. T. C. D.
John Ryan, Dungarvin
Rich. Roche
Mr. Th. Ronan, merchant, Malaga
Edw. Reynolds, ditto, Dublin
James Read, ditto, London
Edw. Rourke, ditto, Dublin
John Rourke, ditto, ditto
William Richardſon, ditto, ditto
William Ryan, ditto, ditto
John Ryan, ditto
James Reilly

S

Viſcount Southwell
Count de Serrant
Lord Robert Spencer
Lieut. general ſir John Sherlock, bart. governor of St. Lucar
Right hon. John Scott, attorney-general, 6 ſetts
Hon. John St. John
Sir George Saville, bart.
Sir Thomas Stapleton, bart.
Charles Smyth, eſq.
Edward Smyth, M. D.
Thomas Smyth, eſq.
Ch. Francis Sheridan, eſq.
Euſtace Stawell, eſq.
John Smith Baltiboys, eſq.
George Shergeon, jun. eſq.
Tim. O'Seanlan, M. D. chief phyſician to the Spaniſh navy
Richard William Stack, M. D. London
William Smyth, eſq.
Brien Stapleton, eſq.
Charles Sergeant, eſq.
Brien Sheehy, eſq.
Capt. Den. Sullivan
Lieut. John O'Shee
Lieut. Patrick Sarsfield
James Sullivan, eſq. Dublin
Rev. Mr. Shinick
Ulick Sheehy
John Shynick
Mr. William Sweetman, merchant, Dublin
Will. Sherlock, jun. ditto, ditto
Peter Salinger, merch. Waterford
Joſeph Sinnot, ditto, Cadiz
Laur. Strange, ditto, ditto
James Swift

T

John Tunnadine, eſq. LL. D. 6 ſetts
Richard Talbot, eſq. 2 ſetts
Matthew Talbot, eſq. London
Richard Townſhend, eſq.
Captain Taylor, Holly-Park
James Tierney, eſq. London
Thomas Trant, eſq.
Colonel Peter Tyrrel, lieut. colonel of Ultonia's regiment
Mr. Matthew Talbot, merchant, Dublin
William Terry, merchant, Malaga, 2 ſetts

Mr. Dominic Terry, merchant, Cadiz
Will. Thompſon, ditto, ditto

V

Crofton Vandeleur, eſq.
Charles Vallancy, eſq.
James Uniack, eſq.
Exham Vincent, eſq.

W

Lieut. general Richard Wall, in the ſervice of Spain
John Thomas Waller, eſq.
Robert Wrixon, eſq.
Thomas Wills, eſq. Athlone
Rev. Archdeacon John Wardlow
Robert Wills, eſq. Peryborough
Will. Walton, eſq. Mancheſter
Rev. Mr. Will. Wolſeley
Mr. John Weldon, merchant, London
Thomas Wolfe, ditto, Cadiz
John Wallace, Limerick
Charles Widenham
Robert White, merchant, Dublin

Y

Barry Yelverton, eſq.
Rev. John Young, D. D.
Mr. Charles Young, merchant, Dublin, 6 ſetts
William Young, ditto, Limerick

Z

Clement Zouch, eſq.

A PRE-

A

PRELIMINARY DISCOURSE.

NOTHING has proved ſo great an obſtacle to the ſtudy of ancient hiſtory as the very great uncertainty in ancient chronology. The Babylonians, the Chaldeans, the Egyptians, and the Chineſe, have carried their different chronologies ſo amazingly far back, that to credit them, one would be almoſt tempted to ſuppoſe the world eternal! The Greeks came much later into the cuſtom of recording hiſtorical events; and, it muſt be confeſſed, that where they have touched on remote periods, their æras are, to the laſt degree, uncertain. Even in ſacred writ we meet with great diſcordance in point of chronology; the Septuagint tranſlation of the Bible, and many of the fathers, reckoning 3513 years from the creation to the vocation of Abraham; whilſt the Hebrew text, and ſome of the principal fathers of the church, fix it at 2023! It is on account of this great uncertainty in ancient chronology, that Varro, the moſt learned hiſtorian and philoſopher of ancient Rome, deemed every relation, which preceded

the firſt Olympiad (i. e. the year of the world 3232) to be obſcure, fabulous, and unworthy public notice!

A variety of cauſes have concurred to make chronology ſo unſettled, and of courſe its concomitant, hiſtory, ſo unſatisfactory. No two nations of antiquity are in accord as to any fixt epocha, nor even as to the length of the year, or the time when it ſhould commence. The Greeks began their æra of certain hiſtory from the Olympiads, and the Romans from the foundation of their city. Some have counted time from the ſolar, others from the lunar year. Even in the Chriſtian world ſome centuries had paſſed, from the Incarnation, before it was agreed to compute time from that epocha. To this may be added the different periods in which letters were introduced into countries, the repeated convulſions and revolutions which every nation of the continent has experienced, and the neglect and deſtruction of annals and records, ever attendant on ſuch general calamities!

The nation, whoſe Hiſtory I have the honour of preſenting to the public, has experienced none of theſe misfortunes, at leaſt not in ſo remarkable a degree as to deſtroy all her annals, or bring her chronology into any kind of doubt. They appear to have been, from the moſt remote antiquity, *a poliſhed people*, and with propriety they may be called, *The Fathers of Letters!*

Sequeſtered in a remote iſland, giving laws to neighbouring ſtates, and free from foreign invaſions for the certain ſpace of 2060 years, they had time and leiſure to attend to their hiſtory and antiquities; and they certainly exceeded all nations of the world in their attention to theſe points! As I have endeavoured to elucidate a variety of obſcure parts in ancient hiſtory, and to determine many controverted æras in ancient chronology, by the annals of Ireland, it is but juſt that the candid critical reader ſhould receive the cleareſt evidences and the fulleſt information, as to their authenticity. This matter ſatisfactorily explained, he will then, no doubt, naturally inquire, why an hiſtory, ſo manifeſtly intereſting to letters, and which throws ſuch lights on the early laws, religion, and cuſtoms of the Celtæ, ſhould lie ſo long concealed from public view, eſpecially in ages learned and inquiſitive as this and the laſt have proved? But of theſe points in their order; and firſt as to our chronology.

The Mileſians began their own immediate hiſtory with Phænius, the inventor of letters, and their great anceſtor. They have not determined on the preciſe period of time in which he flouriſhed; but yet the generations and names of his lineal ſucceſſors, to the ſons of Mileſius, have been preſerved with ſuch care and accuracy; and the ſame ſubject, from that period to

this day, has been continued with ſuch unexampled fidelity, that it will require little trouble to determine it, with preciſion and certainty, by admitting of the following reaſonable computation. Twenty-three generations are counted from Phænius to Heber, and I have allowed thirty-five years to each generation, which I think, (conſidering the remoteneſs of the time and longevity of the people) will be deemed a fair and reaſonable medium. If to this we add eighty-one years for the ſuppoſed extent of his life, it will make up the groſs ſum of eight hundred and eighty-ſix years. By the Reim-Riogra, or Royal Chronology of Giolla-Caomhain, a writer of great antiquity, ninety monarchs of Ireland are reckoned from Heber to Conaire the Grand, in whoſe adminiſtration the Incarnation happened; and the reigns of theſe princes, one with another, according to his computation, amounts to 1657 years. But, in this liſt, a reign of ſeventy-ſeven, of ſeventy, and of ſixty years, is allowed to ſome princes; to one in particular (and, it would ſeem, merely on account of his ſurname of Soaglach, or the Long-lived) an hundred and fifty is given! But, in Ireland, the monarchy was elective with reſpect to perſons, though hereditary in point of blood. Minors were declared incapable of governing; and no prince could become a candidate for the throne who had not paſſed the age of twenty-five. Revolutions

volutions were frequent, and the longeſt ſword always determined the conteſt. Sound criticiſm and plain ſenſe ſeem to concur in reducing ſo improbable a period to a reaſonable time, and will, I think, juſtify me in lopping off an exuberance of three hundred and ninety-three years from this account; ſo that, from the birth of Phænius to the Incarnation, comprehends a ſpace of 2146 years, in which a clear chronology, ſubject to the ſevereſt ſcrutiny, is exhibited, and which, if not under, does not exceed true time.

From this period the Iriſh chronology is allowed to be accurate by the moſt critical judges of the matter; yet, as Sir James Ware, and, from him, moſt Britiſh writers, who were very incompetent judges, have affirmed, that our chronology at beſt is but uncertain till the landing of St. Patrick; let us, for argument ſake, admit it to be ſo, and endeavour to reconcile the number of reigns in this interval to reaſon and chronology. Loaghaire began his reign A. C. 428, four years before the landing of St. Patrick, and twenty-nine princes intervened between him and Conaire. From the landing of Patrick the moſt incredulous have not doubted our chronology: nor could it be otherwiſe, as the time of his legation was ſo well known to foreign as well as domeſtic writers. Fifty-one monarchs ſwayed the Iriſh ſceptre from the days of Loagaire to thoſe of Roderic O'Connor,

laſt

laſt emperor of Ireland. Now, if we compare the number of reigns in the firſt and ſecond ſtages of our hiſtory, or from Heber to Conaire, and from him to Loagaire, with thoſe in the third, *or uncontrovertibly true time*, we will ſee a very cloſe agreement, and that the periods preceding this laſt epocha, are rather contracted than enlarged. Let us ſuppoſe upon an average, that the reigns of theſe princes, one with another, did not exceed fourteen years each; and when we conſider the nature of an elective government, where each prince generally fell by the ſword of his ſucceſſor, it ſeems a fair medium. The number of reigns from Heber to Conaire are $90 \times 14 = 1260$, juſt four years leſs than the time aſſigned! From Conaire to Loagaire were $29 \times 14 = 406$, which is twenty-two years leſs than true time; and fifty-one reigns from Loagaire to Roderic, multiplied by fourteen, produce but 714 years, which is about forty years leſs than the real time. Thus it appears (I apprehend), evident, that inſtead of extending, I have ſenſibly contracted our ancient chronology, and that if it does not want half a century of true time, it cannot be deemed a day beyond it.

From this chronology, the periods in which the following intereſting facts happened, appear thus—The invention of letters by Phænius, (computing from the Hebrews), was in the year of the world 1912, the ſixty-ſecond year of his age, and ſixteenth of his reign.

The

The introduction of letters, of arts, and ſciences into Egypt by Niul, the ſon of Phænius took place, in the year of the world 1941.

The Cretans received the Phœnician alphabet from Cadmus the high-prieſt, ſon to Sru, and brother to Heber Scot, in the year of the world 2046; and this at once explains a matter very doubtful and very intereſting to ancient hiſtory. The Greeks, unable to determine the time in which Cadmus lived, have conjectured it to be after the days of Moſes. Now in his days, the Hebrew alphabet contained twenty-two letters, which is ſix letters more than the Cadmean; and the Iſraelites, then bordering on Phœnicia have made ſome literati ſuppoſe, that this laſt alphabet muſt have contained more letters than antiquity has attributed to it; but we now plainly ſee, that Cadmus preceded Moſes by more than four centuries, which at once removes all doubts, and juſtifies the reports of antiquity.

The firſt Phœnician ſettlement in Africa took place in the year of the world 2279. For it is agreed on, that long before the days of Joſhua a Phœnician colony had made a ſettlement about Carthage, though, till now, the time has not been determined on with any kind of preciſion.

Briotan, the ſon of Feargus, with his followers, retired from Ireland to Britain A. M. 2380; and from him the country took this name, (its more ancient one, being Inis-

more,

more, or the Great Iſland), as all our antiquities declare. From the ſettlements in Wales, the people were called Cimri, not from being the deſcendants of Gomer, Gumar in Iriſh denoting an hilly country, as Wales undoubtedly is.

The Firbolgs, or Belgæ, entered Britain, A. M. 2541; the Damnonii, or Tuatha da Danaans, A. 2736; the Picts took poſſeſſion of Albany, A. M. 2744; and the Iriſh Brigantes, of Cumberland, &c. A. M. 2749.

The Brigantes of Spain (ſo called from Breogan, grandfather to Mileſius), became a reſpectable, warlike, and commercial people, about the year 2600; and a part of their poſterity conquered Ireland, in the year of the world 2736.

As to the hiſtory of the people, on which this chronology is founded, every evidence and every circumſtance that can in reaſon be expected, ſeem combined to ſtamp authority on it. From Phænius to the ſons of Mileſius, their exploits, their travels, their ſucceſſes, and diſapointments, have been narrated from age to age, with ſuch an air of native ſimplicity and candour, that it would be hard to conceive—even ſuppoſing it an impoſture—what could be propoſed by the deception. The ſhortneſs of the voyages; their coaſting from land to land; and the length of time they were toſſed about, ſo as to take ſome years in paſſing from Phœnicia to Getulia, plainly ſhew, that this expedition was undertaken in the very infancy

of

of navigation. Their poſterity remained near three centuries after this on the African coaſt, (though a commercial people), before they ventured to ſail beyond the Pillars of Hercules; and from the time of Bratha's landing in Galicia, to the conqueſt of Ireland by the ſons of Mileſius, included the ſpace of an hundred and fifty years; ſo formidable did the venturing to launch into the great Atlantic ocean appear to this people! Nay, the circumſtance of their being at this time furniſhed with reflecting and refracting glaſſes, evidently points out the progreſs they had made in navigation. But when we find accounts ſo reconcileable to reaſon, wonderfully ſtrengthened by the collateral evidences of foreign nations, and THROWING DAY on the obſcureſt parts of their different hiſtories, can we in juſtice refuſe our aſſent to them? That the Mileſian colony were a learned and a poliſhed people, when they landed in Ireland, the circumſtance of their tranſmitting to poſterity the records of the nations who preceded them there, ſeems alone ſtrongly to prove. Amhergin was then their high-prieſt. A part of his duty, as well as that of his ſucceſſor, was, the care of hiſtory and genealogy. We have yet preſerved in the Leabhar-Lecan part of his writings, particularly a relation of the landing of his brethren and their followers in Ireland, with the numbers who periſhed in the attempt, in a beautiful ſtyle of poetry. From this

epocha, we behold a regular ſucceſſion of princes, all great encouragers of arts and letters, and ſome highly celebrated for their erudition and for their writings. We trace the riſe of literary ſocieties, the modes by which adepts paſſed doctors in different faculties, and the great immunities which this order of men poſſeſſed, confirmed by Cæſar, with reſpect to the Gauls, many centuries after. We behold arts, manufactures, and commerce, keep equal pace with letters, as well as their eternal concommitants, wealth and power!

The very form of the Iriſh conſtitution ſhews to demonſtration, that it could not ſubſiſt without letters. We ſee from the prince to the peaſant, the nation divided into different claſſes, and all poſts of honour, truſt, and profit, in theſe different orders, hereditary in certain families—even in the hierarchy, for above ſeven centuries, the epiſcopal order was confined to certain ſepts—though our hiſtory had been ſilent on this head, yet we ſhould conclude, that a claſs of people muſt have been ſet apart to preſerve the genealogies of theſe different families. How could order or ſubordination be otherwiſe preſerved? Cæſar tells us, that the Gauls were divided into different claſſes; and by way of explaining this, does he not at the ſame time proclaim the flouriſhing ſtate of letters there, and the great privileges granted to this order of men *?

* Comment. lib. vi.

But

But modern ſceptics affirm, that the Iriſh knew not the uſe of letters till the landing of St. Patrick. But if this apoſtle firſt introduced letters into Ireland, they muſt undoubtedly be the Roman. And did the Roman alphabet THEN contain no more than ſeventeen letters? Were theſe arranged like ours, or were they of ſimilar ſtructure? If all theſe interrogatories are to be anſwered in the negative, as they undoubtedly muſt, what will become of our viſionaries? But to remove for ever ſo great on obſtacle to true hiſtory and chronology, Cæſar himſelf tells us, that the Gauliſh letters in his days reſembled the Greek, and ſuch is the Iriſh letter even at this day! Now, as from this remark of Cæſar, it becomes evident, that the Gauls and Romans had different kinds of alphabets, it muſt be a certain conſequence, that the Iriſh could not borrow their letters from ancient Rome, and our hiſtory ſufficiently proclaims them the eternal enemies of that people.

But, beſides all this, the more critically we examine, and the deeper we explore the annals of Ireland, the more convinced we ſhall become of their genuineneſs. The monarchy in every period of our hiſtory, was confined to the poſterity of the three ſons of Mileſius *only*, except in three inſtances in the line of Ith, who were in main of the ſame royal ſtock. Though all deſcended from one common anceſtor, yet they were divided in in-

tereſts; and the cleareſt head and longeſt ſword generally gained the monarchy. If any doubt had ever been entertained of the veracity of Iriſh hiſtory, muſt it not have come out ſome time or other, in the many bloody conteſts for ſovereignty, ſo diſgraceful to our annals? Would it not even ſerve as a political ſtimulus, the more to inflame the contending parties? But no ſuch thing! though of different intereſts, and highly inimical to each other, yet were they in perfect uniſon, as to their being of one common ſtock! And nothing can more fully prove this, than the very mode of inaugurating our different princes, as well monarchical as provincial, which *in no inſtance* was ever deviated from. After the election was declared, and before the coronation oaths were adminiſtered, the chief ſenachie or antiquarian ſtepped forth, and after bending the knee to the throne, announced to the people aloud, "That Brien-Boirumhe, anceſtor "to the preſent earl of Inchiquin, (for inſtance) the ſon "of Cineidi, the ſon of Lorcan, the ſon of Lachtna, the "ſon of Core, ſon to Anluan, ſon of Mahon, the ſon of "Turelach, the ſon of Cathil, the ſon of Aodh-Caomh, the "ſon of Conal, the ſon of Eochadh, and ſo on to Gol-"lamh or Mileſius, and from him to Phænius, &c. was "monarch of Ireland and Albany." And this is the reaſon that our antiquarians have been ſo careful to recite the pedigrees, and note the houſes from which our different

monarchs came; which though diſguſting in many inſtances to readers, yet we ſee was obſerved for the wiſe purpoſe, of preſerving both the conſtitution and the hiſtory of the kingdom pure. In every particular, except the right of governing, they were in perfect accord. The line of Heber or houſe of Munſter, being deſcended from the eldeſt ſon of Mileſius, claimed a kind of preſcriptive right to the monarchy, yet the Heremonians, though the youngeſt branch, gave infinitely more monarchs to Ireland. The Heberians deemed this a kind of uſurpation, and the Heremonians contended, that in a country were the ſword determined the diſpute, power and intrepidity, not ſeniority, ſanctified the claim. We have yet preſerved a poem, wrote by Torna-Eigeas, chief bard to Niall the Grand, in the fourth century, reciting the bloody conteſts between him and Core, king of Munſter, for the monarchy. In this, he with great elegance and delicacy, lays before his reader, the pretences of both houſes, and the arguments uſed by their different advocates, and recapitulates the bloody wars carried on from the days of Heber to his own time, for this object—an irrefragable proof ſurely, even then, of the authenticity of our earlier annals. St. Patrick in the next age preſided over the literati in ſeveral conventions; and our annals, ſuch as we now find them, were then, and in every ſucceeding age to the laſt century, never

called

called in queſtion by thoſe who had the beſtright to judge of them. The uncommon care taken to preſerve them pure and uncorrupt, when attended to, muſt ſatisfy the moſt incredulous.

Every province had its hiſtory; every powerful chief, his poet and antiquarian. Their perſons were declared ſacred, and their ample poſſeſſions unmoleſted. The different provincial records and hiſtories were every third year examined by a committee of the national aſſembly; and nothing was admitted into the Seanachas-more, or Great Antiquity—ſo called as being the national hiſtory —but what was ſtrictly true. The greateſt puniſhments awaited on ſuch antiquarians as attempted to diſguiſe truth, or impoſe falſhoods; and no inſtance is recorded of any one's being convicted of theſe crimes! Theſe hereditary bards and hiſtorians flouriſhed through every period of our hiſtory. They exiſted in Thomond, in Conaught, and in Ulſter in ſome degree, *even to the Revolution.*

We are yet poſſeſſed of copies of the Book of Munſter. It recites the travels of the Gadelians, from their dereliction of Egypt, to the conqueſt of Ireland; and notes down, with great preciſion, the different generations that intervened. From this period the hiſtory is confined to the exploits of this houſe only, as kings of Leath-Mogha, or monarchs of Ireland, juſt as it happened. The line

of

of Ith, or Brigantes of Munſter, had their hereditary antiquarians alſo; and Forchern, one of our moſt celebrated ſenachies, was poet to Conrigh, the ſon of Darius, of the Degaids of Munſter, who was contemporary with Julius Cæſar.

The Book of Leinſter begins with Jughaine the Great, (from whom Jiggin's-Town, near the Naas), monarch of Ireland, A. M. 3587; and through his ſon Loagaire-Lorc, purſues the exploits and actions of his ſucceſſors as kings of Leinſter. The Book of Leth-Cuin, traces the Heremonian line from the conqueſt of Ireland to the reign of Jughaine, and then, through his ſon Cobthaig, continues the ſame ſubject to the twelfth century. This pſalter got the title of Leth-Cuin, as it treated of all the ſtock of the Heremonians, in the northern diviſion of Ireland, according to the famous partition treaty in the ſecond century. Keating and other writers of the laſt century, mention a noble copy of this work on vellum, with the coats of arms of the principal chiefs of Ulſter and Conaught, elegantly blazoned on its margins. The Conaught book is quoted by Uſher and others, and ſeveral extracts from it may be found in the Leabhar-Lecan. The houſe of Emania, or line of Ir, which cut ſo conſpicuous a figure in our annals, theſe great protectors of the literati of Ireland on ſeveral occaſions, could not be without their bards and antiquarians; and to their

care

care it is owning, that their exploits and thoſe of the Craobh-Ruadh, have been ſo well preſerved. As ſoon as a new government was eſtabliſhed in a part of Ulſter, in the fourth century, on the ruins of that great houſe, we find alſo a new chronicle to commence, under the title of the Book of Orgial, ſo called from the new name given to that territory, in which the exploits of theſe conquerors and their ſucceſſors, with their pedigrees, are accurately noted down.

Beſides theſe are the Book of Synchroniſms, in which the provincial kings are ſynchroniſed with the monarchs of Ireland, and the Reim-Riogra, or Book of Reigns, which exactly notes down the number of years each of theſe monarchs governed. From theſe records principally, are almoſt all the other books and annals of the kingdom taken, with the genealogies of families. It is by their means that the Iriſh are enabled to trace their pedigrees, ſo much higher than other nations, and that, as Camden himſelf acknowleges, "The antiquities of every "other nation compared to that of Ireland, is but as if "of yeſterday!" This unexampled protection afforded to letters, and care of their hiſtory and antiquities, made the Iriſh deem all the neighbouring ſtates barbarous. In the life of St. Fiacre in the ſeventh century, on meeting his countryman St. Chilian in France, he thus addreſſes him.—"Quid te chariſſime frater, ad has barbaras "gentes

" gentes deduxit?" No wonder then if a people who traced their pedigrees from the Scythians and the Egyptians, the nobleſt races of antiquity, ſhould glory in their anceſtry, and look down with condeſcenſion and pity on the pretenſions of other nations! If the hiſtories of Britain, Gaul, and Germany cannot be traced higher than the fifth century, and that, beyond this æra, no traces, even of their princes, can be found, how abſurd then attempting to carry the pedigrees of private families higher? But, in Ireland, not only the blood royal, but the genealogies of the entire Mileſian race, have been carefully preſerved, with the numbers of ſaints and illuſtrious men their principal families produced. It could not, from the nature of the conſtitution, be poſſibly otherwiſe, ſince rank and ſubordination depended on it. This reminds me of an anecdote that happened ſoon after the late war in Germany. The prince of Saxe Hilburghauſen, being one day, in a large circle, deſcanting on the high antiquity of his houſe, and that his anceſtors were dukes in the reign of Charlemagne, general O'Donnel (deſcended from Niall the Grand, monarch of Ireland in the fourth century) fatigued with his vanity, cooly anſwered, " Mon prince, " vous etez bien heureux d'avoir etre né en Allemagne " —ſi vous etiez chez moi, a peine auriez vous, le droit " de burgeois!"

The very names of territories, rivers, lakes, and mountains, and even the ſurnames of families, allude to different periods of our hiſtory. None durſt impoſe arbitrary names on places or people. They were firſt to be propoſed by the antiquarians, and approved of by the national repreſentatives—at leaſt by the literati—and theſe names, and the reaſons why they were impoſed, were entered into the national records. From theſe it is, that, even at this day, we know, for inſtance, why from Ealgnait, or Ealga, wife to Partholan, the firſt invader of Ireland, the country got the name of Inis-Ealga, or Ealga's iſland; and that after her children different lakes and mountains were called. The names of almoſt all the territories, rivers, and lakes, through the kingdom, are, in like manner, explained by our hiſtory. As to ſurnames, when firſt aſſumed in Ireland, they were not arbitrarily impoſed, but with great taſte and judgment, were directed to be taken from ſome illuſtrious anceſtor belonging to the family, to which the epithets O' or Mac was to be prefixed, which implied the ſon or ſucceſſor of ſuch a man. Can the Greeks or Romans bring ſuch proofs of the authenticity of their hiſtories and antiquities? Had they men ſet apart, endowed with uncommon privileges and immunities, to attend to theſe great objects; and were their different accounts examined, from time to time, by committees

committees of the national aſſemblies? Joſephus, in his Diſcourſe againſt Apion, upbraids the Greeks for their ſhameful ignorance of early hiſtory and chronology, and accounts for it by obſerving, that they kept not public regiſters, nor had they hereditary antiquarians to ſuperintend this department.—" Not ſo, ſays he, with " the Phœnicians, the Chaldeans, and with us (the Jews), " who have, from remote antiquity, *by means of regiſters*, " *and the care of perſons particularly appointed to this office*, pre- " ſerved our hiſtories beyond all other nations." May not this retort of Joſephus on the Greeks be, with equal propriety, applied by the Iriſh to the enemies of their high antiquity—*the only thing they have now left to boaſt of!*— And is it not a ſtrong defence of our hiſtory after the ſame manner preſerved? What authorities had Livy to ground his early hiſtory on? It is true, ſome mention is made of Pictor and Piſo, and of regiſters kept by the high prieſts; but does not Livy himſelf confeſs, that almoſt all of theſe were deſtroyed by the Gauls, in their ſacking of Rome, and by others? and yet, who doubts the veracity of this hiſtory, becauſe ſome records muſt have undoubtedly remained? If we find the genealogies of our princes noted in the different reigns, is not the ſame method obſerved in the Bible, the hiſtorical parts of which were preſerved by perſons ſet apart for that office? Our princes appeared in battle with crowns of

gold on their heads; and ſuch was the eſtabliſhed cuſtom among the Jews *. In the battle of Muirtheimne, fought before the Incarnation, in that of Magh-Lena, in other ſubſequent ones, to the death of Ceallachan and Brian-Boirumhe, it was uſual for a prince or great commander to lament, in extempore odes, the loſs of heroes ſlain in battle. Inſtances of this we frequently meet with, and yet the cuſtom was not peculiar to Ireland, ſince we find it obſerved by the Jews alſo. Thus David makes a ſong of lamentation for the deaths of Saul and Jonathan †!

Too much pains cannot certainly be taken to prove the veracity of our hiſtory, and the certainty of our chronology, ſince both are capable of throwing ſuch new and intereſting lights on hiſtory and antiquity; and whilſt I become thus a profeſſed advocate in the cauſe of my country, I perſuade myſelf *that I am pleading the cauſe of letters in general.* To paſs by the *ſunſhine* which our hiſtory throws on that of the early Greeks, and other neighbouring nations, were we to conſider that it is the only key to the Greek and Roman accounts of the religion, laws, and cuſtoms of the ancient Celtæ, that alone ſhould intitle it to the particular attention of the literati of Europe. Cæſar's account of the conſtitution of Gaul, and

* 2 Samuel, chap. i. ver. 10. 1 Chron. chap. xx. ver. 2, &c.
† 2 Samuel, chap. i. ver. 17, &c.

the

the Druidical order *, are only reconcileable to reaſon and truth by recurring to Iriſh hiſtory; the Samnothei, and other orders of religious among the Celtæ, are, in like manner, elucidated by applying to the ſame pure fountain. But of all theſe matters I have already ſufficiently deſcanted in the firſt part of my *Introduction to Iriſh Hiſtory*. The moment the Romans could acquire any certain knowlege of Ireland, (which was in the days of Agricola) that moment they proclaimed its power and conſequence. Tacitus tells us †, that her ports were then more reſorted to by foreign merchants than thoſe of Britain. By his relation the Romans ſeemed well acquainted with its value, and the great advantages they ſhould derive by its acquiſition. He even expreſsly declares the impoſſibility of keeping Britain in due obedience to Rome without the reduction of Ireland, the country which ſupplied the malcontents with the means of revolting on every occaſion. From that period, to the dereliction of Britain, we ſhall behold Ireland the very ſoul of all the confederacies formed there againſt Rome.

Though Ireland conſtantly braved the power of Rome, yet we ſee, ſo early as the year 431, Palladius ſent by pope Celeſtin as apoſtle—"to the Scots believing in Chriſt" —for ſo were the Iriſh then, and for many centuries

* Commentar. lib. vi. † Vita Julii Agricol.

after,

after, called. The next year he conſecrated Magonius, well verſed in the Iriſh language, for that miſſion; and to add greater dignity to this embaſſy he created him a PATRICIAN—for a title, not a name, it undoubtedly was. Need it be told that this was an inſtitution of Conſtantine the Great, much more honourable than that of the *patricii* of heathen Rome; and that ſeveral kings of France afterwards gloried in the title! Thus Ireland, exempt from Roman power, had Palladius, and after him Magonius, or, as he is generally called, Patrick, ſent to Ireland early in the fifth century; whereas Britain, ſo long a Roman province, did not receive Auguſtine for a century and an half after! Long before this period our writers notice numbers of Iriſh Chriſtians labouring to ſpread its tenets through the neighbouring ſtates; and, ſoon after, all Europe proclaimed the erudition and piety of her ſons, inſomuch, that through them, the the nation, by *univerſal conſent*, got the glorious and unexampled titles of INSULA SANCTORUM ET DOCTORUM! It was not enough that they ſent their miſſionaries, and of the pureſt blood in the kingdom, to inſtruct, in letters and Chriſtianity, the (then) barbarous circumjacent nations, but they opened for them colleges in different parts of the kingdom, on ſo extenſive and generous a plan, that not only (ſays the Venerable Bede) were theſe ſtrangers ſupplied with meat, drink, and lodging, *but*

even

even with BOOKS *gratis* *! They were, at this time, eminent in ſculpture, painting and muſic, and poſſeſſed the ſciences in an exalted degree! Could they have borrowed theſe from Rome? They had little connection with her. Would not the technical terms in arts and ſciences ſavour of the country from whence they acquired them? They are all pure native Iriſh! But if the Romans gave arts and ſciences to the Iriſh, why did they with-hold them from the reſt of Europe? Or why pitch on a people, as the conveyancers of them, ſo remote, and with whom they had no friendly correſpondence? The truth is, Rome had not thoſe arts and ſciences, in an eminent degree, at this time; and the inundations of different enemies pouring into the empire will explain it.

If then Ireland, in theſe early days of Chriſtianity, became ſo renowned for arts and ſciences, that when a lettered man of Britain, or of the continent, was for any time abſent, it became a common proverb—Amandatus eſt ad diſciplinam in Hiberniâ!—Is it not a ſtrong preſumptive proof that ſhe muſt have poſſeſſed them before this period, even though our hiſtories had been ſilent on this head, which we ſee was not the caſe? But the truth is, our hiſtory is the only means left to

* Hiſtor. Eccleſ. Brit. lib. iii. cap. 27.

arrive

arrive at any tolerable knowlege of the ancient ſtate of Europe, and the true commentary to the Greek and Roman accounts of it. Modern viſionaries tell us, that all Europe was in a ſtate of barbarity 'till reclaimed and civilized by the Romans; and yet the early Greek writers confeſs, that from the Celtæ they borrowed many things, both in theology and philoſophy, and even adopted the very terms of thoſe people! Cæſar, from his own knowlege, proclaims the flouriſhing ſtate of letters in Gaul, and the great immunities enjoyed by its literati.

As much have the moderns been in the dark with reſpect to the feodal government that prevailed over Europe. They have repreſented it as a barbarous cuſtom, which originated after the deſtruction of the Roman empire; but it was certainly far removed from this. By the feodal conſtitution, places, honours, and employments were hereditary in certain families, and the knowlege of theſe ranks could only be preſerved by letters. What government could bid fairer for durability than where ſubordination wae eſtabliſhed? and had we wanted other inſtances, the Iriſh hiſtory would ſufficiently prove this; where we behold it to flouriſh from the reign of Heber to the decline of the twelfth century, including a ſpace of 2437 years; and it continued in Thomond, and in parts of Conaught and Ulſter to near the middle

of the laſt age !What a contraſt between it and that of ancient Rome under her emperors ! There we behold often the vileſt of the people, without regard to blood or rank, raiſed to the purple ! What were the conſequences ? Intrigues, conſpiracies, proſcriptions, deſtruction of all ſubordination, and, in a ſhort time, a final period put to the moſt powerful and extenſive government in the world !

The feodal ſyſtem, to demonſtration, was neither barbarous nor impolitic : it was revived on the continent after the annihilation of Roman tyranny ; and this furniſhes us with a ſtrong proof how little the Celtæ were improved by the Romans, ſince neither their laws or cuſtoms were adopted by any of the nations ſubdued by them, which ſhews in what an abject ſtate they were held. But though they endeavoured to re-eſtabliſh that mode of government which their anceſtors enjoyed in happier days, yet the deſtruction of their annals and literary foundations, made it impoſſible for them to bring it to that perfection, in which it flouriſhed among a people unacquainted with ſuch hardſhips. Such was the Iriſh nation ! Here feodal government flouriſhed in full luſtre, and arts and ſciences were eminently protected. The crown was hereditary as to blood, but elective as to the perſon ; and this nomination was confined to the chiefs of the people. No female could be

veſted with ſupreme command; and the iſſue of the female line had no pretenſions to the ſucceſſion. Public employments of every kind were hereditary in families; and no overt-act of the preſent poſſeſſor could injure the claims of his ſucceſſors. People were ſet apart to attend to the genealogies and exploits of different great families, whilſt an higher order took care of the actions and pedigrees of the blood royal. The literati preceded the nobility, and preſerved always thoſe privileges and immunities which Cæſar tells us the literati of Gaul poſſeſſed in his days. On the revival of letters on the continent, and the eſtabliſhment of ſchools, we read that doctors in different ſciences diſputed *even with the equeſtrian order* for precedence, and it was in many inſtances granted to them. Has not this a manifeſt alluſion to earlier periods? About this time, the kings of France and emperors of Germany received the equeſtrian order before their coronations, and in Ireland a prince was incapable of command, who had not been entered into the military ſchool at ſeven years old, and received the Gradh-Gaoiſge, an order of knighthood, at eighteen! Though it be univerſally agreed on, that the equſterian orders of Celtic Europe were not taken from the Romans, yet writers are by no means in accord as to their origin, ſome dating them from the Cruſades, others from an earlier period; but all in uniſon, that their commencement was after the deſtruction of Rome.

However,

However, Cæſar is poſitive that they flouriſhed in Gaul in his days; and three hundred years earlier Manlius got the ſurname Torquatus, from wearing the gold Torques of a Gauliſh knight, whom he had killed in battle, and which our Iriſh knights, by public decree many centuries prior to this epocha, conſtantly wore!

Thus the laws and cuſtoms which prevailed in Europe in the middle ages, and which in ſome inſtances operate at this day, have a manifeſt alluſion to remoter periods; and the accounts which Cæſar and Tacitus have given, prove they have. But where ſhall we lookfor an elucidation of ſubjects ſo intereſting? not amongſt ſucceeding Roman writers; this people ſo much venerated in modern days have deſtroyed every other veſtige of Celtic civilization! But Ireland, free from the incurſions of that rapacious and oppreſſive people *only* can illuſtrate by her hiſtory, their relations, and reſcue the credit of Cæſar as a writer, from the ſpecious objections of moderns. He ſays, that the letters and religion of the Gauls came from Britain, or more properly the Britiſh iſles *; and that in every thing but their Druid myſteries, they uſed a Greek letter. But moſt moderns, as if better acquainted with theſe matters than a living witneſs, affirm, that letters muſt have been rather brought

* De Bello Gallico, lib. vi. cap. 13, 14.

from the continent to the Britiſh iſles; though to prove the truth of the reverſe we ſee Cæſar affirm, that, *even in his own days*, ſuch as choſe to excel in letters, repaired thither for farther improvement! But, ſay moderns, in the days of Cæſar, Britain did not make a figure in letters ſufficient to juſtify his aſſertion; granted: yet we are not raſhly to conclude that he advanced a falſhood; we ſhould rather look for an explanation of the matter. Now Ireland and Britain from the earlieſt times, have been called the Britiſh Iſles, ſo that the word Britannia may be as well taken for Ireland; and if its hiſtory explains and juſtifies every thing advanced by Cæſar relative to this matter, why attempt totally to reject ſuch authority? That it does, upon a careful inveſtigation of the matter, cannot be controverted *. Beſides, we ſee how ſatisfactorily our annals account for what he ſays of the Gauliſh letter being Greek; as it appears that to our anceſtors the Greeks were indebted for their alphabet. Thus Cæſar is in accord with Iriſh writers, that the learning and religion of the ancient Celtæ came from Ireland; and to prove this, our hiſtory is the cleareſt comment upon what he and other ancients have advanced on the ſubject. And as on the revival of letters it is univerſally confeſſed, that Ireland was then the grand emporium of learning, we

* Introduction to Iriſh Hiſtory, part i. chap. 2, 3.

may

may ſafely preſume that had the continental annals of remoter days been preſerved, they would confirm her claim, in as full a manner. Thus, Lucian tells us, that Hercules amongſt the Gauls, was repreſented as an old man with a bald head and long white beard; that through his tongue were ſeveral fine gold wires, which were again fixed to the ears of the people, who ſeemed to follow him with pleaſure. That by this they repreſented the powers of eloquence, not of ſtrength; and on this account they called him Hercules *Ogmius*. Now when the reader ſhall be informed, that Ogham was the name of the ancient Iriſh hierographic character, (and probably of the Gauliſh too, the figure of which is exhibited in the preſent work), he will at once account for the Gauls calling their Hercules *Ogmius*. Again, Florus in his relation of the Allobrogian war, tellsus, that amongſt the captives who graced the triumph, Bituitus appeared in his ſilver chariot, and his arms of *different colours*, ſuch as he fought with ‡. That the equeſtrian order in Ireland fought in chariots in early days our annals teſtify; that they did ſo in Gaul, Pauſanius and Cæſar declare; and theſe chariots were highly ornamented with gold, ſilver, and precious ſtones. But what can Florus mean by the *diſcoloribus armis* of Bituitus? Metals were early

‡ Lib. iii. cap. 2.

worked

worked here to great perfection; and they took uncommon pains to ornament and enrich their arms. In the reign of the monarch Eochaidh, A. M. 2909, the art of ſtaining ſwords and javelins, &c. of different colours, was firſt invented and brought into uſe, for which reaſon he was ſurnamed Faobhar-glaſs, or of the Green Edge, becauſe his weapons were moſtly of this colour!

Having endeavoured to remove from the mind of the candid and learned reader, thoſe prejudices which malevolence and ignorance have ſo long thrown on the annals of Ireland, it remains that I ſhould explain, why an hiſtory *ſo highly intereſting to letters*, ſhould not only be ſo little known, but be alſo ſo ſhockingly miſrepreſented to all Europe! Amongſt the ancients, Strabo, Pomponius Mela, and Julius Solinus, have drawn horrible pictures of the manners and cuſtoms of the Iriſh nation. But theſe ſame writers are in accord, that the country was as bleak and inhoſpitable, as the people were ſavage and barbarous; ſo that their total ignorance of the nature of the climate, is the beſt apology for their miſrepreſentation of its inhabitants. Beſides, Ireland was then, and always continued, the avowed enemy to Rome; no wonder then, that her writers ſhould regard her with an inimical eye.

At a very early period Chriſtianity made a rapid progreſs in Ireland; and on the arrival of Magonius, (or as he is generally called) Patrick, he found an hierarchy eſtabliſhed,

eſtabliſhed, which for a time ſeemed very unwilling to acknowlege his ſuperiority. I ſtrongly ſuſpect that by Aſiatic or African miſſionaries, or through them by Spaniſh ones, were our anceſtors firſt inſtructed in Chriſtianity, becauſe their connections by trade were greater with theſe than the Romans; and becauſe they rigidly adhered to their cuſtoms, *as to tonſure, and the time of celebrating of Eaſter.* I know ſome have advanced, that in theſe matters of diſcipline, the Iriſh differed from the Aſiatics; but without attempting to examine farther into this matter, ſo unintereſting to the public, it is at leaſt evident, that in theſe cuſtoms they differed from Rome, and that for more than two centuries after the death of St. Patrick, though in matters of doctrine and faith, both were in the moſt perfect uniſon! Add to this, that the Iriſh church preſerved privileges and immunities peculiar to itſelf. Archbiſhops and biſhops were appointed without conſulting Rome; biſhops were multiplied at the wills of the metroplitans; they conſecrated biſhops for foreign miſſions, and theſe miſſionaries, in many inſtances of diſcipline, oppoſed the mandates of Rome; as Columba in Scotland, Finian and Colman in England, Collumbanus, in France, St. Gall in Germany, &c. For more than five centuries after the death of St. Patrick, we ſcarce trace any veſtiges of a correſpondence between Rome and Ireland, and in this interval, in many inſtances, we find Rome looked upon ſeveral of our miſſionaries with a jealous eye.

Though theſe great immunities of the Iriſh church, were of the utmoſt conſequence to the cauſe of Chriſtianity, and contributed to ſpread its doctrine in a moſt rapid manner, particularly in North Britain, amongſt the Britiſh Saxons, the Gauls, and the Germans, yet in the eleventh century, when paganiſm was totally aboliſhed, theſe powers ſeemed too great, and to endanger the peace of the church. The Iriſh themſelves were highly ſenſible of this; and councils and ſynods were held from time to time, in order to bring the church of Ireland to the ſame ſubordination to Rome, as thoſe of every other part of Europe.

In the beginning of the twelfth century, the Iriſh archbiſhops made a ſurrender of their excluſive privileges to Rome; and meaſures were taking to prevail on the princes and nobility to give up their right of nomination to archbiſhopricks and biſhopricks. St. Malachie, archbiſhop of Ardmagh, was a flaming advocate for papal power. In 1139, he took a journey to Rome, to conſult with Innocent II. then ſovereign pontiff, on the ſpeedieſt means of forming a ſolid union between Rome and Ireland. He was received with marks of particular reverence, and, after ſome delay, was diſmiſſed with inſtructions to prevail on the heads of the nation to ſurrender their different rights of nomination to biſhopricks, into the hands of his holineſs, and his ſucceſſors, as the archbiſhops had already done their power of conſecrating of biſhops at will; and the better to bring about

about this reformation he was appointed legate. Malachie was indefatigable in his endeavours to bring about this change (ſays his biographer St. Bernard), and ſucceeded ſo far, that in 1148, he prepared with ample powers for a new journey to Rome, to acknowlege her ſupremacy in ſpirituals, in the name of the kingdom, and to demand palliums for the Iriſh archbiſhops, but he died at Clareval in his way to Rome, in the arms of St. Bernard. On the death of Malachie, Chriſtien biſhop of Liſmore, being appointed legate in 1150, repaired to Rome on the ſame embaſſy; and the following year pope Eugene ſent cardinal Paperon to Ireland, to diſtribute palliums to the four archbiſhops, as a manifeſtation of the laſting union between Rome and Ireland. In 1152, the cardinal preſented the palliums, in the preſence of the monarch, the princes, and twenty-two biſhops, beſides five biſhops elect, and numbers of abbots and dignified clergy, in the abbey of Kells, in Meath, with great pomp and ſplendour.

Four years after acts ſo ſolemn and public, the reader will no doubt be aſtoniſhed, to behold a bull of Adrian IV. at the requeſt of Henry II. of England, granting to him the ſovereignty of Ireland, on conditions, that he extirpates vice, and eſtabliſhes true piety, church diſcipline, and wholſome laws, amongſt that uninformed people; and that he cauſes a penny to be paid annually

out of every houſe. He will be more ſo, when he finds this bull confirmed by his ſucceſſor Alexander III. in which the Iriſh nation are ſtyled barbarians, and Chriſtians only in name! No wonder then that *bulls*, which were not dictated by the ſpirit of truth, granted to a prince who ſeemed to be the leaſt formed in the world for an eccleſiaſtical champion, and which made religion a pretence, to promote temporal intereſts, ſhould have been at all times, even to this day, regarded by pious Iriſhmen as ſpurious. They were however publiſhed by Henry, in the life-time of Alexander, and ſoon after complained of by the Iriſh to his legate in Ireland, cardinal Vivian; they were printed by Baronius and other Roman writers, and the leaſt doubt cannot remain of their authenticity!

But how account for proceedings ſo arbitrary, ſo unjuſt, and ſo unchriſtian? As theſe bulls are made the baſis of all the charges ſo degrading to truth and to Ireland, we will endeavour to account for them. On the death of Malachie, St. Bernard, charmed with his piety and ſanctity, ſet about writing his life. He informed himſelf minutely of the particular privileges of the Iriſh church; and being entirely devoted to Rome, the greater theſe appeared, the more ſeverely he inveighed againſt them, The power of conſecrating and appointing biſhops to new ſees, he declared to be new and unheard-

heard-of; and the cuſtom of preſerving epiſcopacy hereditary in families, he pronounced to be *truly diabolical!* Hence, (ſaid he), that corruption of manners, and relaxation of church diſcipline! But neither cuſtom was new or wicked, ſince both exiſted from the days of St. Patrick, and both were ſanctified by Rome! They continued in full vigour from his days, to the middle of the ninth century, during which period, Ireland, by the conſent of all Europe, enjoyed the unrivalled title of *Inſula Sanctorum!* They remained ſo to near the middle of the twelfth age, when Bernard declared them diabolical innovations! Not only were the conſequences, which he draws from theſe privileges, falſe in themſelves, but we ſee theſe very privileges entirely relinquiſhed at the time he wrote this life! Nor was there at that time a nation in Europe farther removed from irreligion and barbarity then the Iriſh. Of this Cambrenſis himſelf ſoon after gives us a remarkable inſtance *. Aſtoniſhed at the outrages and exceſſes committed by *his countrymen*, he tells us, the clergy of Leth-Cuin held a ſynod at Ardmagh in 1170, to enquire what unexampled crimes the nation had committed againſt heaven, to bring on it ſo terrible a ſcourge as the preſent? After grave deliberation they concluded,

* Hibern. Expugn. lib. i. cap. 34.

that God permitted this judgment to fall on them, for the ſhameful cuſtom ſo long eſtabliſhed, of purchaſing from the Engliſh their children and relations, and *thus converting Chriſtians to ſlaves!* Without commenting on ſo puerile a reaſon, which from pious eccleſiaſtics, unacquainted with the ways of the world, may paſs; I only introduce it here to proclaim the innocence of the people, when their own clergy, who muſt be beſt acquainted with their vices and follies, could find no greater crime to charge them with!

Pope Adrian was by birth an Engliſhman. It was a flattering circumſtance to be ſollicited by an aſpiring young prince, (as Henry was *in his days*), for the donation of a kingdom, which coſt him nothing; and it was beſides a full acknowlegement of the power aſſumed by Rome, of diſpoſing of kingdoms and empires at pleaſure. The charges made by Bernard on the Iriſh nation, were made the pretences for this donation, though we ſee they could not then have a poſſibility of exiſtence; and one would be tempted to think that the miniſters of Alexander, had alſo conſulted Strabo, Mela, and Solinus, to glean materials for his bull! Soon after the publication of theſe bulls, Cambrenſis, biſhop of St. David's, attended the ſon of Henry II. to Ireland, and was employed to write ſome account of the country. He could only hope to make his court to his maſter,

maſter, and to Rome, by villifying and miſrepreſenting the nation; and when popes and ſovereign princes had ſet the example, we could not expect, that a ſimple biſhop, deeply intereſted in the ſame cauſe, (for many of his relations were amongſt the new adventurers), would preſume to more virtue than his betters! The works of this writer had for centuries remained in the oblivion they ſo juſtly merited, till the year 1602, when Camden cauſed them to be printed at Frankfort, by which means his calumnies were ſpread over all Europe. But they did not paſs uncenſured; and the learned Dr. Lynch, archdeacon of Tuam, under the title of Cambrenſis Everſus, publiſhed a work, in which the ignorance, malevolence, and miſrepreſentations of this writer are ſo fully expoſed, that he is ſince, by maſters of the ſubject, never quoted as authority to be relied on. The refutation of this work, in which all the calumnies that had ever been publiſhed againſt Ireland, were collected in the ſtrongeſt point of view, and in an animated ſtyle, one ſhould think ought to be deemed the fulleſt vindication of the country; and yet this writer, whoſe want of integrity and candour has been ſo clearly proved, is one of the principal evidences produced by ill-intentioned, and worſe informed moderns!

The candid reader may perhaps think I have taken too much pains in thus tracing to their true ſources, the

cauſes

cauſes by which this nation has been ſo unexampledly traduced, and miſrepreſented to all Europe; but as our annals, properly conſidered, appear to me ſo highly intereſting to letters, it ſeemed of the utmoſt conſequence to remove the moſt diſtant appearance of doubt, as to their authenticity. And now for ſome account of the preſent work.

Though few people poſſeſs a greater affection and veneration for their native country, or have taken more pains to be early inſtructed in its hiſtory and antiquities, than I have in theſe of mine, yet I little thought that this knowlege would one day or another engage me to draw my pen in its defence. So far from it, that I will ingenuouſly confeſs, that my natural diſpoſition was totally averſe to ſuch purſuits; but, as the poet has it:

"Si natura negat, facit indignatio verſus!"

The duty I owed to MY MUCH NEGLECTED AND MUCH INJURED COUNTRY, ſuperſeded every other conſideration, and determined me to publiſh *an Introduction to Iriſh Hiſtory*. This work met with a more favourable reception than I durſt have flattered myſelf with, not only in Britain and Ireland, but on the Gontinent; and the Academy of Inſcriptions and Belles Letres at Paris, have expreſſed their approbation of it, in terms highly honourable to the author.

author. Here I had reſolved that my hiſtorical reſearches ſhould end, but I found myſelf miſtaken. Since that period other writings on the ſame ſubject appeared, in which ancient hiſtory, and modern hypotheſis, are ſtrangely aſſimilated. It appeared to me, that if ſome generous attempt at a General Hiſtory of Ireland was not *ſpeedily* undertaken, the annals of our country, *ſo important to letters, would be loſt for ever*; as, at this day, few are found hardy enough to explore a ſubject ſo little countenanced and ſo long neglected. But who bold enough to engage in ſo arduous a taſk? That I have attempted; but could I have foreſeen the tenth part of the labours and difficulties I had to encounter, in all probability it would never have appeared!

In purſuing this work I have by no means conſidered myſelf intitled (as moſt moderns have) to obtrude my own opinions in the teeth of antiquity, or to take infinitely more pains to contradict or explain away the ſenſe of ancient authors, than to elucidate paſſages, liable to doubts or difficulties, in them. It is for this reaſon that, in treating of the Iriſh colonies antecedent to the arrival of the Mileſians, I have not once hinted that they were Britiſh emigrants, becauſe my authorities affirm the contrary. This neceſſarily led me into a defence of ancient hiſtory, and an enquiry into the ſtate of ancient navigation. It is admitted, that in the fine arts, as well

well as in moſt departments of ſcience, the ancients, if they did not excel, at leaſt equalled the moſt celebrated moderns. Not only ſacred, but early profane hiſtory, proclaims the ancient ſtate of navigation and commerce; yet becauſe it is not quite clear that they applied the uſe of the magnet to navigation, our moderns will allow them but coaſting voyages! Hence the ſource of the modern ſyſtem of population, ſo ſubverſive of truth, and ſo prejudicial to ancient hiſtory! We have loſt the art of making glaſs malleable; and but lately the art of ſtaining glaſs has been revived, yet no one doubts the exiſtence of both formerly. Printing, gunpowder, and the uſe of the magnet in navigation, are ſaid to have been known to the Chineſe from the earlieſt periods, though to us modern diſcoveries; and as it is certain that many properties of the magnet were well underſtood by the ancients, we ſhould ſuppoſe that its property of pointing to the north could not be overlooked. In a word, we would look much more modeſt and ſenſible in endeavouring to illuſtrate and defend ancient hiſtorians (except in things impoſſible or highly improbable) than in boldly contradicting (and that from reaſons which probably *then* could not have exiſted) what they have aſſerted for truths. And this enquiry has enabled me to throw fuller and clearer lights on the ancient Britiſh colonies, and their very early hiſtory, than all the writers who have preceded me, united.

As to the particular voyages of our early anceſtors, ſo carefully handed down from age to age, even to this day, there appeared to me nothing either improbable or impoſſible in them. I carefully examined the mutilated accounts, left us in the early hiſtories of the nations which they then paſſed through, and have found new and unexpected lights thrown on them, and theſe have ſupplied me with further proofs in defence of ancient hiſtory.

As to the domeſtic part of our hiſtory, I have left nothing uneſſayed to gain every intelligence and every information on this head. Beſides the numerous MSS. in my poſſeſſion, and copies of whatever had appeared in print on the ſubject, I, both by letters to particulars, and by repeated advertiſements in the Dublin papers, requeſted that ſuch as were poſſeſſed of Iriſh MSS. would ſend the titles of them to Meſſrs. Bonfield and Young, merchants; and that ſuch as were wanted, would be purchaſed, or ample ſecurities given for their ſafe return. With concern I mention, that neither my private ſolicitations, nor theſe public applications, were attended with great ſucceſs; but I am happy, on this occaſion, to return public thanks to my gallant countryman, and learned friend, James Aylmer, Eſq. colonel of the regiment of Ultonia, in the ſervice of Spain, for ſeveral curious and intereſting remarks. Gratitude

alſo calls upon me to acknowlege particular obligations to him, as he not only firſt recommended me to publiſh this work by ſubſcription, but even procured for me above an hundred ſubſcribers for it in Spain. To my learned friend Doctor Mac Kenna, titular biſhop of Cloyne, and a ſucceſſor worthy the great Doctor O'Brien, I am indebted for a copy of the Leabhar-Lecan, faithfully tranſcribed from the original in the Iriſh college at Paris. Doctor O'Cullinan, a clergyman of great erudition, reſiding at Mallow, has favoured me with a correct copy of the Reim-Rigra of Giolla-Caomhain, and of its continuation, by Giolla-Moduda. I am obliged to this gentleman alſo, for ſeveral intereſting letters on Iriſh antiquities. As to the reſt, whatever other MSS. are quoted in this work, are of my own procuring.

In treating of every particular reign, I have examined whatever had been advanced by different writers, either in print or manuſcript, on the ſubject. Even Routh, Uſher, Ward, Colgan, and other eccleſiaſtical writers, were explored for information; and I have rejected whatever ſeemed improbable or ill-founded. Frequent mention is made, in early days of invaſions from Africa, and of tranſactions between our anceſtors and theſe people. As no other people of Africa but the Carthaginians, were a maritime or commercial people, I began

began to ſuſpect that theſe were the very Fomharaigs ſo often ſpoken of. I conſulted their hiſtory, compared the æras in queſtion, and ſatisfied myſelf, as I hope I ſhall the public, that my ſuſpicions were well grounded. This explained and juſtified the extent of our early commerce, the improvements in arts and manufactures, the working of our mines of copper, lead, and iron, the great riches of the country, and the ſources from whence they flowed! Beſides their extenſive commerce, for which the Carthaginians were ſo renowned, it is a known fact, that, in their wars with the Romans, they hired mercenaries, not only in Iberia and Gaul, but drew troops from the Atlantic iſles. To illuſtrate this, we find mention made of the Fine-Fomharaig, or African legions, in our early records, who, I take for granted, to be Iriſh troops conſigned to that ſervice; and for this reaſon, that our bands in Gaul were called Fine-Gall, as, in a ſubſequent period, thoſe in Scotland were called Fine-Albin, juſt as the Romans denominated their legions after the countries in which they ſerved. But, to ſhew that there is ſomething more than conjecture in what is here advanced, it evidently appears, that Carthaginian ſwords, found near the plains of Canna, and ancient Iriſh ſwords, ſo frequently met with, are, as to ſhape, ſize, and mixture of metals, ſo exactly ſimilar, that the aſſay maſter of the mint,

who examined both, pronounced *that they were caſt in the ſame chauldron* * !* To this let me add, that the Pſalter of Caſhill poſitively aſſerts, that Eochaidh, king of Munſter, and afterwards monarch of Ireland, invaded Greece with a large fleet; and this anſwers to the time of the famous ſea-fight between the Carthaginians and Phocians. Our annals note the time that Joughaine the Great entered the Mediteranean with a powerful fleet, and it exactly accords with the period in which Hannibal, the ſon of Giſco, invaded Sicily. That they alſo aided the Gauls, in their invaſions of Greece and Italy, will appear certain. In Gaul, but more particularly in Britain, they acted a moſt conſpicuous part againſt the Romans; ſo much ſo, that the Roman relations of theſe tranſactions, in many inſtances, become only reconcileable to reaſon and truth by the aid of our hiſtory. Their accounts of the invaſions of Gaul in the fourth and fifth centuries, and the gradual progreſs of theſe invaders, and their Gallic aſſociates, till they (the Romans) were finally expelled the country, agrees ſo exactly with our relations of the incurſions of Criomthan, Niall, and Dalthi, ſucceſſive monarchs in this period, that the reader muſt be ſtruck with the lights which each hiſtory throws on the other!

* Governor Pownal's Account of ſome Iriſh Antiquities, read before the Antiquarian Society, Feb. 10, 1774, and afterwards publiſhed.

The

The ruin of the Roman empire gave peace to Europe; and, from this period, all our extramarine expeditions ceaſed. Ireland, however, on this occaſion, exhibited an appearance, if poſſible, more glorious than the former, in labouring to eſtabliſh arts, ſciences, and piety where ſhe had already *liberty*. Her miſſionaries crouded in ſhoals to Britain, Gaul, and Germany, and by their prayers and exhortations, but much more by their examples, converted thouſands! Theſe were not perſons of mean birth or ſmall capacities, but of the pureſt blood and cleareſt heads in the kingdom. They retired to the moſt ſequeſtered and leaſt cultivated parts of Britain and Gaul. They reclaimed and cultivated the land, lived by the produce of their own labour, and ſhared with the adjoining poor the ſurplus. Their diet was plain and ſimple, and their beverage the next limpid ſtream. They opened ſchools for the inſtruction of the people, and every hour was devoted to one pious duty or another! Bede is an unexceptionable witneſs of their zeal, piety, and charity, in Britain; and the Gallic records prove them not leſs ſo in Gaul. "Thro' "the labour of their hands (ſays Mezeray) frightful and "uncultivated deſerts became ſoon converted to moſt "agreeable retreats; and the Almighty ſeemed parti-"cularly to favour ground cultivated by ſuch pure "and diſintereſted hands. Shall I mention (adds he)

"that

" that to their care we are indebted for what remains of " the hiſtory of thoſe days *!" Such are the people who have been painted by Hume, and others of his ſtamp, as a diſgrace to Chriſtendom, as a diſhonour to humanity!

From this period, to the ninth century, Ireland was deemed, by univerſal conſent, *the Athens of Europe*. Her ſchools and univerſities were opened for all the world, and from every part of Europe were they reſorted to. Their beneficence was not confined to inſtruction; " They ſupplied theſe ſtrangers (ſays Venerable Bede) " not only with meat, drink, cloaths, and lodging, but " *even with books*, gratis!" The fame of the univerſity of Liſmore alone muſt ſhew what muſt be the caſe of the other univerſities of Ireland, and which I have taken from Bonaventura Moronus †, a Tarentin born, in the firſt Book of his Cataldiados, or Life of our St. Cataldus, biſhop of Tarentum, in Italy.

Undique conveniunt proceres, quos dulce trahebat,
Diſcendi ſtudium, major num cognita virtus
An laudata foret. Celeres vaſtiſſima Rheni
Jam vada Teutonici, jam deſeruere Sicambri:
Mittit ab extremo Gelidos Aquilone Boëmos:
Albi & Averni coëunt, Batavique frequentes,
Et quicunque colunt altâ ſub rupe Gebenas.

* Hiſtoire de France, tom. i. p. 118.

† V. Uſſerii de Britan. Eccleſ. Prim. p. 755.

Non

Non omnes proſpectat Arar, Rhodanique fluenta
Helvetios: multos deſiderat ultima Thule.
Certatim hi properant diverſo tramite, ad urbem
Liſmoriam, juvenis primos ubi tranſigit annos.

The depredations of the Danes highly injured, but did not deſtroy letters among us. They could not, becauſe the entire kingdom was at no time under their abſolute ſway. Certain it is, that, among other exceſſes, many valuable works were deſtroyed by them, and others carried away. Application was made, in the late king's reign, to the court of Denmark, for Iriſh manuſcripts, but none could be found; and Dr. Warner thinks * none were ever carried there. But we have ſtrong proofs to the contrary; for Lombard, archbiſhop of Ardmagh, who flouriſhed in the days of Elizabeth and James I. tells us, † that many volumes of Iriſh MSS were *then* in the royal library at Copenhagen: that the king of Denmark was ſo ſolicitous to have ſome of them tranſlated, that, by his ambaſſador, he applied to Elizabeth to procure him ſome able Iriſhman for that purpoſe. Donatus O'Daly, a learned antiquarian, confined at that time, for his religion, in the King's-Bench priſon, was pitched upon for

* Introduction to his Hiſtory of Ireland. † Analecta, p. 562, 3, 4.

this

this buſineſs; but, on a council being called, political reaſons determined them to forbid it. Here we ſee a prelate of great learning and ſanctity ſpeak of this, as a public action well known to have happened in his own days. He alſo accuſes Engliſh Governors of labouring to deſtroy, or carry away, every monument of antiquity to be come at; and he particularly names lord Grey, in the reign of Henry VIII. Sir Henry Sidney, Sir George Carew, &c. He alſo laments the vaſt numbers of Iriſh MSS, ſo long ſhut up in the Tower of London, and conſigned to oblivion: "works (ſays he), if "tranſlated, would throw new and intereſting lights on "religion and letters!"

Whatever outrages were committed by the Danes, whatever injuries they had done to letters, were ſoon remedied by the attention and munificence of the immortal BRIAN BOIRUMHE, and by ſubſequent princes. To explore the true cauſe of the deſtruction of our annals, and the ſhameful neglect of our hiſtory, we muſt look nearer home. From the firſt landing of Henry II. the Engliſh adopted a ſhameful policy, which was ſteadily purſued for many centuries. They laboured to repreſent the Iriſh nation, to all Europe, as a moſt barbarous and ſavage race of mortals; and, at the ſame time, they left nothing unattempted to get poſſeſſion of as many of their records as they could, which they

either deſtroyed or conveyed to Britain. From age to age quantities of vellum MSS. were ſent out of the kingdom: they ſtill lie ſcattered in their different public libraries; but no attempt has been ever made to inform the public of their contents! In the reign of Elizabeth, of James I. of Charles I. and II. and even to the Revolution, hereditary antiquarians, poets, lawyers, and phyſicians, were every were to be found well verſed in their different profeſſions, and highly capable of tranſlating into Latin the works in their different departments; yet no meaſure was taken to further theſe good ends! On the contrary, to write in favour of Ireland, or Iriſh affairs, was deemed a proof of enmity to Britain; and this is the reaſon that all the works which were publiſhed in her favour during that period, were printed in foreign countries. Yet it evidently appears, that the early hiſtory and antiquities of Britain, can *only* be ſatisfactorily explained, by recurring to the hiſtory and antiquities of Ireland. I have in a former work taken uncommon pains * to elucidate this matter, and I flatter myſelf that the preſent one will prove to demonſtration, how deeply intereſted Britiſh antiquarians and hiſtorians are in the preſervation of what remain of our ſcattered annals. In what lights they will conſider my laborious reſearches I am

* Introduction to Iriſh Hiſtory, particularly part ii. chap. 8.

only to conjecture; but I think, that I may with ſome confidence affirm, that few have taken more trouble, and no one has been more ſucceſsful in inveſtigating the early hiſtory and antiquities of Britain than I.

In every century, from the days of St. Patrick, I have given an account of the ſtate of letters, and the different writers of Ireland. In this enquiry I did not truſt to Harris, though a valuable performance *, much leſs to Nicholſon §; but carefully conſulted not only Uſher, Ward, Colgan, &c. but Dupin, Fleury, and other foreign writers. The reader will plainly ſee, that I did not impoſe this painful taſk on myſelf merely to ſhew the flouriſhing ſtate of arts and ſciences, in theſe days of *freedom and independence.* Objects of an higher nature actuated me: my wiſh to throw ſome further lights on the ſtate of religion, laws, and letters in the middle ages!

I have been obliged to put down the Iriſh quotations through this work, in Engliſh characters, as no Iriſh type was to be had in London; and this neceſſarily impels me to requeſt the reader's indulgence for ſome errors of the preſs, my ſituation rendering it abſolutely impoſſible for me to attend to ſuch matters. As I have touched on this ſubject, it is proper that I ſhould attempt to re-

* Writers of Ireland. § Iriſh Hiſtorical Library.

move

move the difficulties attendant on pronouncing the many Iriſh names which unavoidably occur in the courſe of this work. Our alphabet contains but ſeventeen letters, of which number five are vowels. The conſonants are divided into mutables and immutables. The mutables are nine, ſix of which, by an adventitious H change their native ſound, as B, C, M, P, S, T, whilſt D, F, and G, by the addition of an H, yield ſcarce any ſound. An H after a B, or M, cauſes them to ſound like a V, as Abhran (avran), a ſong; amhas (avas), a ſoldier. The ſound of C before an H, cannot be eaſily deſcribed, ſo it may be pronounced as it is read. An H after P, gives it the exact ſound of an F; and after S and T, they ſound as an H only. The other letters, viz. D, F, G, yield no ſound. For inſtance, Seadhna a man's name, ſhould be pronounced Seana, Lughadh, Lua, and ſo of words with F before H. The immutables or theſe conſonants which in no inſtance loſe their native ſound, are L, N, and R. By obſerving theſe few rules, eaſily attainable, the mere Engliſh reader will find little difficulty in reading and pronouncing with tolerable eaſe to himſelf, Iriſh words as they occur.

However ambitious I have been to reſcue my native hiſtory from the hands of ignorance, and to draw it forth from that oblivion, to which it had been ſo long

and ſo ſhamefully conſigned, yet I am not conſcious in any ſingle inſtance of aiming to do it, at the expence of truth. Of all the Scythic and Celtic ſtates of ancient Europe, Ireland alone has preſerved her hiſtory and antiquities pure and uncorrupted; and what renders them of more univerſal value, is, that they evidently appear to exhibit an epitome of thoſe laws and cuſtoms, whieh then every where prevailed. If the works of Cæſar and Tacitus, are juſtly held in the higheſt eſtimation; and that more for the lights they throw on the manners and cuſtoms of the Britains, Gauls, and Germans, in their own days, than for their mere hiſtoric merit, which however is very high; how much more to be prized ſhould not a work like the preſent be, which is not only the true comment on theſe writers, but alſo expoſes the real ſtate of Europe, from the remoteſt antiquity, even to the twelfth century? in confidence that it will be conſidered in ſo intereſting a light, I offer it to the public.

A work upon ſo extenſive a plan, in the moſt maſterly hands, could hardly be expected to be perfect; how much leſs ſo, in thoſe of a perſon, who can be only accountable for the talents which the Author of nature has given him; and whoſe vocation muſt, in many inſtances, prevent him from paying that cloſe attention to ſtyle

and

and manner, which the reader may expect. For inaccuracies of this kind, when met with, he requests a favourable indulgence: for errors as an historian, he has none to expect.

Limeric,
Jan. 12, 1778.

S. O'HALLORAN.

TO THE

READER.

THOUGH the laſt chapter of this hiſtory contains the ancient name of territories and lands in an alphabetical order, and by what families poſſeſſed, which may ſerve as a reference to the reader in moſt inſtances, in the courſe of this work; yet for his greater eaſe, the following expreſſions, which often occur are here explained.

Clana-Baoiſgne, the knights of Leinſter, ſo called from this Baoiſgne, anceſtor to the famous general Fion-Mac-Cumhal.

Clana-Deaghadh, the knights of Munſter, ſo called from Deagadh, of the Ernain race, who introduced a new diſcipline amongſt them.

Clana-Morni, were the Conaught knights, who were ſo called from Morni, father to the renowned hero Goll.

Curiathe-na-Craobh (or rather Crobh) Ruadh, were the knights of Ulſter—the words Curiathe-na-Craobh-Ruadh, literally ſignify the knights of the Red Branch; but I am inclined to think it ſhould have been wrote Crobh-Ruadh, or of the Bloody Hand, being the enſign of theſe heroes.

Dal-

Dal-Ccas, or (as it is pronounced) Dal-Gas, the poſterity of Cormoc, called Cas, or the Well beloved, ſecond ſon to Olioll-Olom, king of Munſter, from whom all the great families of North Munſter, or Thomond, are called Dal-Gas, or Dal-Gaſſians.

Dal-Riada, the poſterity of Cairbre-Riada, as well in Scotland as in Ireland.

Degaids, or Ernains of Munſter, the names given to a tribe who, about a century before Chriſt, got large poſſeſſions, and became a great people in Munſter. They were named Degaids from their leader, and Ernains, from their firſt ſettlement about Loch-Erne, in the North.

Eoganachts, the poſterity of Eogan, eldeſt ſon to Olioll-Olom. From him all the great families of Deſmond, or South Munſter, are called Eoganachts.

The Heberians, the deſcendants of Heber, eldeſt ſon to Mileſius.

Heremonians, the iſſue of Heremon, youngeſt ſon to Mileſius.

The Irians, or Irian race, ſo called from Ir, fifth ſon to Mileſius.

The Ithians, or race of Ith, ſo called from Ith, ſon to Breogan, who was grandfather to Mileſius. They are named Clana-Breoguin, or Brigantes.

Leath Cuin, the northern half of Ireland, ſo named from a famous partition treaty, made in the ſecond cen-

tury, between Con of the Hundred Battles, and Eogan the Great, king of Munſter.

Leath-Mogha, the ſouthern half of Ireland, (a line being drawn from Dublin to Galway). It was ſo called from Mogha, one of the ſurnames of Eogan.

Mileſians, the name by which the ancient Iriſh are generally diſtinguiſhed from thoſe of later periods. In the native Iriſh they are called Clana-Miledh, or the poſterity of the Hero. His real name was Gollamh, but, as a mark of pre-eminence, he was moſtly called Miledh-Eſpaine, or the Hero of Spain; hence Mileſians. He was the father to Heber and Heremon, who conquered Ireland in the year of the world (according to the Hebrews) 2736.

THE

THE HISTORY OF IRELAND.

BOOK I.

CHAP. I.

The means by which the very early periods of Iriſh hiſtory have been preſerved—the landing of Partholan and his followers in Ireland—a colony from Africa ſaid to have preceded them—the number of lakes and rivers then found in Ireland, with a remark—names of ſome places, why impoſed—death of Partholan, and extinction of this people.

IN the year of the world, according to the Hebrew computation, 2736, in the month of Bel or May, and the 17th day of the moon's age, according to the relation of Amhergin, high-prieſt to this expedition*, Ireland was invaded by a numerous body of ſelect troops, from Galicia in Spain. After ſubduing the country, and eſtabliſhing their government on a permanent baſis, as ſhall be related in its place, they ſet on foot an inquiry into the hiſtory and antiquities

* Leabhat Lecan.

of the people thus reduced, how long they had been in the kingdom, and what colonies had preceded them, &c. The reſult of their reſearches produced the following relations, which have been as carefully tranſmitted from age to age, as thoſe of their own particular exploits, and theſe of their anceſtors.

In the year of the world 1956, Partholan, the ſon of Seara, the ſon of Sru, the ſon of Eaſru, ſon of Framant, ſon to Fathochda, the ſon of Magog, ſon to Japhet, the ſon of Noah, landed in Ireland, accompanied by hiswife, Ealga, or Ealgnait, his three ſons, Rughraidhe, Slainge, and Laighline, with their wives, and 1000 ſoldiers†. The Book of Invaſions, from which this relation is taken, fixes the time of his landing to be 278 years after the flood; but Mr. O'Flaherty makes it 35 years later‡; differences, however, of little conſequence in tranſactions ſo remote and unintereſting. The cauſe of his flying from his native country, Greece, we are told, was, the inhuman murder of his father and mother, with a reſolution to cut off alſo his elder brother, in order to poſſeſs himſelf of the ſupreme command; but his parricide and villany were ſo univerſally deteſted, that he was compelled to fly the country, and ſeek new abodes, and at length, as we ſee, with his followers reached Ireland. The Book of Conqueſts mentions—but as an affair not authenticated—that before the arrival of Partholan, Ireland was poſſeſſed by a colony from Africa, under the command of Ciocall, between whom and the new comers a bloody battle was fought, in which the Africans were cut off.

It is recorded, that at this time, there were found in Ireland but three lakes and nine rivers, whoſe names are particularly mentioned; but from this it appears probable that the parts of the country, in which theſe lakes and rivers appeared, were *only* what were then known; and that as their ſucceſſors began

† Gabhail Phartholan ar Eire. ‡ Ogygia, p. 10, 163.

to

to explore and lay open other parts, the rivers and lakes then appearing, were entered into the national annals, as they were diſcovered; but as no previous mention could have been made of them, and that the different periods in which they were found out, were diſtinctly marked, ſucceeding annaliſts, have dated the firſt burſting forth of each, from the time of its diſcovery. Our writers are very exact in the times in which theſe lakes and rivers appeared: it cuts a conſpicuous figure in our hiſtory, and proves the extreme accuracy of our early writers; but a very unjuſtifiable credulity in their ſucceſſors, who could ſuppoſe the firſt diſcovery of them to be their firſt riſe, though the learned Dr. Hutchinſon, biſhop of Down and Connor, has taken no ſmall pains to defend it*. But as it appears to me almoſt a certainty, that (with a very few exceptions) rivers and lakes are nearly coeval with the creation, the reader will I hope excuſe my taking no farther notice of this part of our hiſtory.

Soon after the landing of Partholan, his ſon Slainge died, and was interred in the ſide of a mountain, in the preſent county of Down, from him denominated Sliabh-Slainge, ſliabh being Iriſh for a mountain. Laighline alſo died, and was buried near a lake in Meath, from him called Loch-Laighline; and from the the place of Rughraidhe's interment, the adjoining lake was called Loch-Rughraidhe. After a reign of 30 years, Par- 1986
tholan quitted this life, at Magh-Alta, in Meath, leaving the kingdom between his four ſons, born in Ireland, whoſe names were Ear, Orba, Fearn, and Feargna.

We are ſurpriſed to find in the retinue of this prince, four men of letters, three druids, three generals, a knight, a beatach or keeper of open houſe, and two merchants, whoſe names are preſerved in our annals. The ſons of Partholan we are told, governed with great wiſdom, as did their ſucceſſors for ſome

* Defence of ancient Hiſtorians, &c.

generations, till at length a violent plague broke out, which ſwept away the greateſt part of this colony. By this means the kingdom, which for near 300 years was governed by the poſterity of this prince, continued for thirty years after in a ſtate of anarchy. The greateſt number that were carried of by this contagion, was at Ben-Hedir, now Hoath, near Dublin, and the places adjacent; from which circumſtance, we may infer, that it was brought into the kingdom by ſome ſhip or ſhips: the mortality was ſo rapid, that experience pointed out the utility (inſtead of different burial places, which only ſerved to ſpread the diſorder) of fixing on one common place, in which the dead were to be thrown indiſcriminately; and which from this circumſtance, ſays the Book of Conqueſts, was ever after called Taimhleacht-Muinter Phartholan, or the burial-place of the poſterity of Partholan. After the reception of Chriſtianity, a celebrated monaſtery was founded on this ground, to this day called Taimhleacht.

CHAP. II.

The arrival of the Neimhedians, or ſecond colony, in Ireland—their different battles with the Africans, till their final defeat—quit the kingdom in three diviſions, two of which ſail to Greece, the third to Britain.

2286 IT appears that Partholan did not bring with him to Ireland, all his family. An infant ſon remained in Greece, called Adhla; and Neimheidh, his ſucceſſor, after many generations prepared, with a large fleet and army, to follow the fortunes of his lineage in Ireland. This armament conſiſted of 34 ſhips, and 30 perſons in each ſhip, beſides his wife Macha, and his four ſons, Starn, Iarbhanel the prophet, Feargus, and Ainnin.

An

An African colony had been ſettled in the North, long before the arrival of the Neimhedians, who were far from being ſo barbarous as repreſented. It is recorded that Neimheidh had employed four of their artizans, to erect for him, two ſumptuous palaces, which were ſo highly finiſhed, that, jealous leſt they might conſtruct others on the ſame, or perhaps a grander plan, he had them privately made away with, the day after they had completed their work! a manifeſt proof at which ſide the barbarity lay*! Soon after this, Macha, the wife of Neimheidh, died, and from the place of her interment, it took the name of Ardmacha, or Macha's eminence. The Fomharaigh, or Africans, jealous of the Neimhedians, prepared to engage them in battle; they met near Sliabh Blama, in Leinſter, again at Roſs Fraocain, in Conaught, and a third time near the Tor Conuing, the principal ſettlement of theſe pirates, in all which battles the Neimhedians were victorious. But a fourth engagement taking place by mutual agreement, at Cnamhrius, in Leinſter, the Neimhedians were entirely defeated; and among the ſlain were the ſon and nephew of Neimheidh: ſhortly after, this prince himſelf died of grief and diſappointment.

The Africans began now to lord it with a high hand over the poor remains of theſe adventurers; they impoſed heavy taxes on them, which they were obliged to deliver in every firſt of November, at a place called from this tax Magh-Geidhne, or the Plain of Violence, in the North. But as violence and ſeverity are not the means to reconcile a vanquiſhed people to their fate, the chiefs of the Neimhedians conſpired, and the oppreſſed poor were ready to engage in any attempt, how deſperate ſoever, to recover their liberty. The principal conſpirators were, Fathach, and Fergus, ſurnamed Leath-Dhearg, or Red-ſide, ſons of Neimheidh, and Beothach his grandſon; beſides theſe, they had three heroes

* Gabhail Neimheidh ar Eirin.

of

of eſpecial note with their followers, men whoſe approved courage inſpired the higheſt confidence in the whole party. They ſoon ſought for, and engaged the Africans, with a reſolution equal to the deſperateneſs of their affairs; in this battle Conuing, the ſon of Faobhar, the African chief, with moſt of his troops were ſlain, and their principal garriſon Tor Conuing levelled to the ground; ſoon after this, More, the ſon of Dela, who had been abſent with his fleet, endeavouring to land in this northern quarter, (an iſland in the preſent Tir Connell,) was oppoſed by the Neimhedians, but, after a bloody conflict, theſe laſt were defeated with great ſlaughter, ſuch as eſcaped the ſword periſhing in the water.

The affairs of the Neimhedians became more deſperate than ever. They had no alternative, but to ſubmit to the moſt abject ſlavery at home, or ſeek better days in other climes. The latter they chooſe; Simon Breac the ſon of Starn, ſon of Neimheidh, led a colonyof them back to Greece; where it appears they only changed climates, not circumſtances; being there cruelly oppreſſed by their relations: from this people are deſcended the Fir-Bolgs, of whom we ſhall treat in the next chapter. Jobhath, another grandſon of Neimheidh, ſailed to Greece alſo, as the Book of Invaſions tells us, with his followers; and Briotan, the ſon of Fergus, ſon of Neimheidh, with his people landed in North Britain, from whence his poſterity gradually extended themſelves more to the ſouthward: the few that remained behind were cruelly oppreſſed by theſe Africans, till the landing of the poſterity of Simon Breac, to which time no traces of hiſtory are met with. Writers are not agreed as to the time in which this colony ruled Ireland: Mr. O'Flaherty * makes their reſidence here to be 216 years; but this cannot be reconciled to reaſon and chronology, ſince we have ſeen, that the grand-children of this Neimheidh

* Ogygia, 170.

quitted

quitted the country; ſo that if we allow 100 years for this ſpace of time, it is as much as in reaſon can be demanded; add to this, that Giolla Caomhain † affirms, as does the Book of Invaſions and Pſalter of Caſhell, Keating, Lynch, &c. that from the landing of Neimheidh, to that of his ſucceſſors the Belgæ Inchiſive, was exactly 217 years; and yet Mr. O'Flaherty, by ſhortening the time of the Partholanians remaining in Ireland, makes the rule of the Neimhedian colony there to laſt 216 years; and to reconcile the whole to his chronology, he fixes the coming in of their ſucceſſors the Belgæ at 412 years later, contrary to every evidence of antiquity! In juſtice to the memory of this learned gentleman, I muſt obſerve, that the firſt miſtake aroſe from an opinion that Neimheidh was grandſon to Partholan; but to reconcile the accounts handed down to us from remote antiquity on this head, to reaſon, as we ſhall ſhew them reconcileable to ſound chronology, we ſhould (as I have done) rather ſuppoſe Neimheidh, though of the ſame line, to be ſome generations later. 2386

Before I quit this article of Neimheidh, I muſt obſerve, that this prince cut down twelve large woods, and cleared the land for tillage.

† Reim-Riogra Giolla-Caomhain.

CHAP.

CHAP. III.

Of the Belgæ or third colony of adventurers, and their arrival in Ireland.—Their different appellations explained.—Of Slainge the firſt Iriſh monarch, and his ſucceſſors, to the reduction of this People.

WE obſerved in the laſt chapter, that Simon Breac led the firſt embarkation of the fugitive Neimhedians to Greece, where they encreaſed greatly, inſomuch as to become formidable to the natives; ſo that in their own defence they reduced them to a ſevere bondage. We are told, that, like the Iſraelites in Egypt, they were the hewers of wood and drawers of water to theſe people; that they were compelled to dig in the low deep ſoil, and carry this earth in leathern bags to cover and improve more barren places. And this let me add, is a ſtriking proof of the wiſdom and induſtry—I ſhall not ſay much of the humanity—of the people, who employed them; from this it is ſaid, they got the name of Fir-bolgs, or Bag-men.

Though groaning under theſe ſeverities, it appears they lived together; and the country which their anceſtors were compelled to quit, they often diſcourſed of. It is not improbable but that ſome intercourſe might be, from time to time, kept up between them and their friends in Ireland; but be this as it may, it is agreed upon by all our hiſtorians, that a conſiderable body of theſe people—no leſs in number than 5000—under five leaders,
2503 the deſcendants of Neimheidh, landed in Ireland, A. M. 2503. the names of theſe chiefs were Slainge, Rughraidhe, Gann, Geannan, and Seangann; their fleet was in three diviſions. The firſt under the command of Slainge, landed in the Bay of Wexford,

ford, from him called Inbher Slainge, with 1000 men; for Inbher in Iriſh denotes a bay. The ſecond, led on by Gann and Seangann, anchored at Inbher-Dubhghlaiſe, in the North, with 2000 men; and the third commanded by Geanann and Rughraidhe, at Inbher-Domhnain, in Conaught, with 2000 men more. They divided the kingdom into five equal partitions, according to the authority of a moſt ancient poet, quoted in the Book of Invaſions *. Slainge the eldeſt, had to his ſhare the province of Gailian, or Leinſter; Gann and Seangann had the two Munſters allotted to them; Geanann the province of Conaught; and Rughraidhe that of Ulſter.

The people themſelves we find diſtinguiſhed by different names: The Fir-Bolgs †, ſo called from the leathern bags, in which they removed the earth; the Fir-Domhnoins, from their digging deep in the earth; from doimhne a depth, to which the word fir, or men, is joined; and Fir-gailean, or ſpear-men, from gaillain a ſpear, as their duty was to protect the workmen.

From this account we reaſonably ſurmiſe, that the tale which the new comers gave of their ſufferings, to their relations in Ireland, had more of policy than truth in it, in order to excite their compaſſion, and make their own reception more cordial. From it we ſhould infer, that the country allotted to them in Greece to live in was very barren; that their own induſtry ſupplied this defect; and that their military guarded their frontiers from the incurſions of barbarous invaders: this is certainly the natural induction.

Slainge the eldeſt, with the dominion of Leinſter, aſſumed the title of monarch of the whole iſland; and this, as Giolla Coamhain and all our antiquaries agree, was the firſt king in Ireland. After a reign of one year he died, and was interred at

* Gabhail Fhear-Mbolg ar Eirion. † Reim-Riogra Giolla Caomhain.

the ſide of a mount in Leinſter, from him called Slainge. Rughraidhe was his ſucceſſor, he ruled as monarch two years, and then gave way to his brothers Gann and Geanann, who directed the government for four years. Seangann was the next monarch; he ſwayed the ſceptre five years, when he fell in battle, by the ſword of Fiacha, called Cinn-fionnan, or of the Whitehead, the ſon of Rughraidhe. At the end of five years more, i. e. A. M. 2521, he met the fate of his predeceſſor, by the hand of Radhnal, the ſon of Geanann.

Radhnall reigned ſix years, and was ſlain in the battle of Craoibhe. His ſucceſſor was Fiodhbhghean the ſon of Seangann; after a reign of four years, he fell in the battle of Muirtheimhne, in the county of Louth.

Eochaidh the ſon of Erc, the ſon of Radhnall, ruled Ireland for ten years in great ſplendor and glory; at the end of which time, a final period was put to his life, and to the government of the Belgian race in Ireland, by new invaders, whoſe hiſtory we ſhall recite in the next chapter. His queen was Tailte, daughter to the king of Spain; and the place of her interment ſtill retains that name. All our antiquaries agree that the Belgians ruled Ireland but thirty-ſeven years, the learned O'Flaherty thinks it could not be leſs than * eighty; but I think it more judicious to adhere to the teſtimonies of antiquity, than to the conjectures of moderns, who cannot certainly have theſe opportunities of information which earlier writers muſt have poſſeſſed.

* Ogygia, p. 173.

CHAP.

CHAP. IV.

Of the Damnonii or fourth colony, and why ſo called—their travels from Greece to their landing in Ireland.—Hiſtory of the Liagh-Fail—of the reigns of Breas, Nuadh, and Luigha.—Origin of the famous Aonach-Tailtin-Eochaidh, Dealbhaoith, Fiacha, and the three brothers, Eathoir, Teathoir, and Ceathoir, ſucceeding monarchs of Ireland, &c.

IN the year of the world 2541, and the tenth of the reign of Eochaidh, ſon of Erc, Ireland was invaded by a new colony, who were called Damnonii; they were alſo deſcendants of Neimheidh, by his grandſon Jobhath, and, like their predeceſſors the Fir-Bolgs, fled to Greece, from the tyranny of the Africans, who ſo long lorded it over Ireland. Our antiquaries aſſign two reaſons for their being called Damnonii, or Tuatha de Danans; the firſt to denote their deſcent from the three ſons of Danan, the daughter of Dealbaoith, ſon of Eahladh ſon of Neid. A ſecond derivation is, that the people were divided into three claſſes; the nobility, who were ſo called from Tuatha, a lord; the prieſts from Dee, God, as devoted to the ſervice of God; and the Danans who compoſed hymns, and ſung the praiſes of the Supreme, from Dan, a poem. Theſe people * quitted Greece on account of a mighty invaſion from Syria, and after a variety of adventures, at length landed in Danemark, where they were received with great humanity by the people, who aſſigned them tracts of land to cultivate, and four cities to inhabit. In theſe cities were maſters appointed to inſtruct the people in arts and ſciences, and the names of theſe cities, or rather univerſities, as 2541

* Gabhail Thuatha, D. D.

well as of the ſuperintendants of them are yet preſerved. After ſpending a conſiderable time in this country, but how long is not ſpecified, they ſailed for North Britain, under the command of Nuadh, twelfth in ſucceſſion from Neimheidh. Here they remained ſeven years, when they invaded the northern coaſts of Ireland, and, amongſt other curioſities, brought with them the famous Liagh-Fail, or ſtone of deſtiny, on which all our ſucceeding monarchs were crowned, and on which the Britiſh princes have been inaugurated ſince the reign of Edward I. who had it conveyed from the abbey of Scoon. On the reduction of North Britain by Fergus the Great, the ſon of Earca, to make his poſſeſſion of the country more ſolemn, he requeſted of his brother, the monarch of Ireland, the uſe of this ſtone to be crowned on; for it had been a received opinion, that in what country ſoever this ſtone ſhould be preſerved, there a prince of the Scythian or Iriſh race ſhould govern, according to the very old, though well known Rann, or verſe.

Mar abhfaghed Liag-Fail, dligheḋ-flathus do ghabhail;
Cine-Scuit ſaor an fhine, munba breag an Fhaiſdine.

i. e. "the Scots ſhall give law and rule to whatever country "this ſtone is placed in, if the fates are to be credited." In reſpect to antiquity I have given this ſhort account of this wonderful ſtone, which tradition has it, made a ſtrange noiſe when any of the TRUE line of Mileſians were crowned, but otherwiſe was ſilent. It ſtill remains under the inauguration chair in Weſtminſter Abbey, but by the name of Jacob's ſtone.

On the landing of the Danaans they ſet fire to their ſhips, to ſhew their people that they had no reſources but in their courage; and, by the help of a very thick fog, got three days march of their enemies, before they had a certainty where they were; and which

which incident they had cunning enough to impoſe on the people, to have been brought about by their ſkill in necromancy. Here they called a council, and ſent heralds to the monarch Eochaidh, to reſign the kingdom to them, or determine the conteſt in a pitched battle. The latter he accepted; and after a moſt bloody engagement, on the plains of South Muigh-Tuirreadh, in which he fell by the ſword of Nuadh, who loſt a hand in the conteſt, the whole Belgian army were routed, having left 10,000 ſlain on the ſpot. The remains of their ſcattered troops fled different ways, and retired to the iſles of Arran, Man, Ila, to Britain and the Hebrides, waiting a more favorable opportunity to recover that country, which the fate of war deprived them of.

Nuadh, the chief of this colony, is not placed in the Book of Invaſions, as firſt monarch of the Danaan race. We find his couſin Breas, proclaimed, and firſt inaugurated on their famous ſtone. The reaſon I conceive to be this: in theſe early days—and indeed in every ſucceeding period of Iriſh hiſtory—any corporal defect was a ſufficient excluſion from the monarchy. This Nuadh felt. We find his hand healed by the ſkill of Miach, his phyſician, and an artificial one of ſilver, exactly fitted to the ſtump, by Credah his goldſmith, from which he ever after went by the name of Airgiod-laimh, or of the Silver-hand. Thus aſſiſted, he reclaimed the monarchy as his right, to which we ſee Breas oblige to aſſent, after a reign of ſeven years. 2541

Nuadh, poſſeſſed of the monarchy, reigned twenty years; during this period, Breas ill bore the loſs of the diadem. He entered into treaty with the Africans, who ſtill held ſome places in the North. He ſent emiſſaries to the exiled Belgians, who privately and by different parties, enter the kingdom; and now, at the head of a conſiderable party, he proclaims his right to the crown. Nuadh prepared his army to meet his antagoniſt. They 2548

engaged

2568 engaged on the plains of North Muigh-Tuirreadh, in Conaught. The conflict was great and bloody; and we may judge of the carnage on both ſides, by the chiefs that fell. Bale Beimionach, general of the Africans, the principal leaders of the Belgæ, and Breas, the ſoul of the whole, fell on one ſide; whilſt Nuadh himſelf, Ogma-Grianan, and many leaders of the firſt rank amongſt the Danaans, partook of the ſame fate. The Danaans however gained the well fought battle, and ſorely oppreſſed the remains of the Belgæ for a conſiderable time after.

Luigha, ſurnamed Lamh-fhada, or of the Long-hand, a deſcendant of Neimheidh's was the next monarch. Beſides his blood, the uncommon intrepidity he diſplayed in the laſt battle (having with his own hand ſlain the African chief) ſeemed to call him to this dignity. He ruled with great prudence; and, ſenſible of the utility of public ſhews and amuſements, eſpecially to a fierce military people, he inſtituted the Aonach-Tailtean, ſo celebrated in every ſubſequent period of Iriſh hiſtory. The origin of this famous aſſembly is thus delivered by our Senachies.

Tailte, daughter to a Spaniſh prince, and the queen of Eochaidh, the laſt monarch of the Belgian line, who fell in the battle of South Muigh-Tuirreadh, afterwards married Deocha-Gharbh, one of the Danaan chiefs; and to her care and tuition, the preſent prince was delivered when very young. Being a lady of great wiſdom, ſhe acquitted herſelf of her charge to univerſal ſatisfaction; and to commemorate her name and his gratitude, he ordered ſolemn tilts and tournaments, every firſt of Auguſt, being the day of her death, at Tailtean, in Meath, the place of her interment. This great aſſembly was proclaimed fourteen days before, and continued fourteen days after the firſt of Auguſt; during which time, none who attended, were to be moleſted in their perſons, or properties. From this inſtitution, and from this prince, the month of Auguſt, is at this day called in Iriſh Lugh-nas, or, the anni-

verſary

verſary of Lugha, from whence the Engliſh word Lammas for Auguſt. It is recorded of this prince, that he was the firſt who introduced the uſe of cavalry into Ireland. From the people of Theſſaly's being ſuch expert horſemen, before their uſe was known to the neighbouring nations, aroſe the fable of the Centaurs. After a peaceable reign of forty years, this prince died, and was interred at Caondruin, now Uiſneach, in Weſt-Meath. Eochaidh, another branch of the line of Neimheidh, was the ſucceeding monarch. In ſome of our genealogies he is made brother to Breas, the firſt 2608
Danaan ruler, and it is generally agreed reigned near eighty years; but this cannot be reconciled to chronology. But the Book of Invaſions clears this up, by calling him Ealathar, the ſon of Ealathaim; ſo that he was the nephew, not brother to Breas, and the length of this reign, by this means, cannot ſeem extraordinary.

Dealbhaoith, grandſon to Ogma-Grianan ſucceeded to the 2684
throne, which he filled ten years, when he was ſlain by his own ſon.

Fiacha the wretched parricide, reigned ten years, and was cut 2694
off in the battle of Ard-Breac, by Eogan of Inbher-more, who pierced his body with a javelin.

Mac Cuill, Mac Ceacht, and Mac Greine, the three ſons of 2704
Carmada, ſon of Eochaidh, and laſt princes of the Danaan race, ruled Ireland alternately for thirty years. Their real names were Eathoir, Teathoir, and Ceathoir. We are told, the reaſon why the firſt names were impoſed on them, was, becauſe they adored different deities. That Eathoir worſhipped a log of wood, hence the name Mac Cuill, from Coill, a wood. Teathoir reverenced a plow-ſhare, and was called Mac Ceacht, from Cheacta, a plow-ſhare; and Ceathoir adored the ſun, and was therefore called Mac Greine, Grian being Iriſh for the ſun. Such a ſtory handed down from age to age, at the ſame time that it ſhews a juſtly cenſurable

credu-

credulity, yet proves what little alterations or innovations were made in our annals. Our records agree that theſe Danaans were very learned; and we may venture to add, for thoſe days, a very poliſhed people. In their famous Liagh-Fail, we may trace the origin of inaguration; ſince all wiſe nations, for political ends, will ſurely endeavour to make it be believed, that the crowning their princes, is in itſelf a ſacred act, to gain it the greater reverence with the public. This colony our annals declare, were the firſt who introduced the uſe of the ſword, the ſpear, and the horſe into war, in Ireland. Beſides theſe military improvements, we find them a commercial and a maritime people. Oiribhſion, was noted for his extenſiveneſs in trade; and from Mananan, who reduced the iſle of Man, did it take its name. How abſurd then to ſuppoſe the preſent ruling princes to adore a log of wood, or a plow ſhare for a god? would the moſt ignorant African in Guinea be content with ſuch deities? the plain and evident meaning of theſe names are; that the firſt prince, Eathoir, encouraged the building of ſhips and houſes, hence Mac Cuill, as paying moſt attention to woods. The ſecond promoted agriculture, hence Mac Ceacht, or of the plow; and the third being a devout prince, employed himſelf moſtly in prayer and adoration, hence Mac Greine, or of the ſun; the only chief deity worſhipped by all poliſhed nations of antiquity, and which the Iriſh in a particular manner adored, not only at the period in queſtion, but in every ſucceeding one, to their converſion to Chriſtianity. It is to be noticed, that the queens of theſe princes were called, Banba, Fodhla, and Eire, and which names from them, have been given to Ireland, but more eſpecially the laſt, which it retains at this day.

In the year 2736 the ſons of Mileſius landed in Ireland and after much blood ſpilt (as will appear in its place), made a com-

complete conqueſt of the kingdom, which their poſterity governed, with great glory, for above 2400 years, under 171 princes, *all* the deſcendants of the royal line of Mileſius!

CHAP. V.

Remarks on the preceding relations—ſource of hiſtorical ſyſtems—early emigrations, conducted not by land, but by water—ſupported by the authorities of Moſes, of Joſephus, and of Tacitus, &c.—ancient ſtate of navigation.

THE preceding relations extracted, as we have ſeen, from the moſt reſpectable pieces of Iriſh antiquities, have been ſtrangely and unaccountably commented on, not only by foreigners, but even by ſome of our modern domeſtic writers; and this detail, in itſelf ſo capable of illuſtrating the early periods of Iriſh and Britiſh hiſtory, as we ſhall ſhew, has only ſupplied them with pretences and arguments, to weaken the authority of the ſubſequent parts of our hiſtory. For, ſay they, if tales ſuch as theſe are to be obtruded upon us for hiſtory, what can we ſuppoſe the remainder to be, but ejuſdem farinæ! But the Mileſian Iriſh tranſmitted them to poſterity, on the faith of the people they ſubdued, and for the authenticity of which they could be no way reſponſible. To bring our annals into diſrepute, they ſhould attack thoſe parts which relate to the exploits of our Mileſian anceſtors ONLY, not theſe which they could have no hand in. Nor have they had candour enough, to acknowledge the generous and liberal principles diſplayed by them on this occaſion; who, *contrary to the barbarous principles of moſt other conquerors, ancient as well as modern*, inſtead of deſtroying every evidence, which might

might reflect honour on the legiſlation and politics of the people thus ſubdued, carefully tranſmitted them to poſterity! Had the old Romans acted on ſuch noble principles, what funds of knowledge and erudition ſhould we now be poſſeſſed of!

To minds open to conviction, a ſtronger proof of the civilization of our early anceſtors could not be offered, nor of the wiſdom and extenſiveneſs of their plan of government. The moment they found the ancient inhabitants of the country unable to injure them, that moment they ceaſed to conſider them as enemies; and they only ſtudied how to make them uſeful members of ſociety. UNLIKE OUR MODERN LEGISLATORS, they laboured not to deſtroy and diſcredit their antiquities, *as if no glory could ariſe from the conqueſt of a brave and poliſhed people:* they, on the contrary, tranſmitted to poſterity, the genealogies, the exploits, and the principal actions of theſe people. But let us now conſider how far theſe accounts may be ſupported; and, fabulous as they have been repreſented, what lights they may not be capable of throwing on early hiſtory, and particularly on that of Britain.

That ſpirit of Pyrrhoniſm, which the Reformation introduced, was not confined ſimply to religion; it affected the ſciences! men NOW, accuſtomed to think for themſelves, ſaw how genius was ſhackled by the ſubtilities of the ſchools; and philoſophical enquiries obſtructed by too implicit adherence to ancient dogmas. Had they confined their doubts within proper bounds, mankind would undoubtedly be the better and wiſer for their enquiries; but certain barriers, as well in religion as in government, when once broke through, the future limits of either cannot afterwards be eaſily circumſcribed. In this general rage of reformation, it appears to me, that hiſtory ſuffered not a little; ſince the authorities of ancient hiſtorians were as much called in queſtion, as thoſe of ancient divines and ancient philoſophers. Thus, inſtead of adhering to the relations of remote annaliſts, the moderns have freely

freely contradicted them, in many inſtances, and have oppoſed ſpecious modern arguments to invalidate ancient facts. The ſtrongeſt and the moſt dangerous inſtance of this innovation, is the PRESENT acknowledged ſyſtem of population, and which at once deſtroys the credit of ancient hiſtory.

Population, ſays modern hiſtoric hypotheſis, originating from the Eaſt, countries muſt receive inhabitants in proportion to their proximity to this great reſervoir ONLY. Continents muſt neceſſarily be inhabited before iſlands, and theſe laſt, in proportion to their vicinity to thoſe continents. Thus, Britain muſt be peopled after Gaul, the northern parts from the South; and from both, and after both, Ireland; and as neither North or South Britain furniſh any traces of hiſtory before the Roman invaſion, Ireland muſt of courſe be involved in the ſame barbarous chaos, in ſpite of every evidence to the contrary! But for the ſake of truth, and to endeavour to reſtore to hiſtory part of that dignity, which *conjecture*, has robbed it of, let us examine on what foundations, in reaſon and truth, this curious hypotheſis is ſupported.

Moſes tells us,* that by the poſterity of Japhet, "the iſles of "the Gentiles WERE divided in their lands; every one AFTER "HIS TONGUE, after their families, in their nations." Now all the interpreters are unanimous, that the iſles of the Gentiles mean thoſe of Europe; and to ſuch as may diſpute the *divine* authority of this legiſlator, I ſhall obſerve, that on this occaſion I ſhall introduce him as an hiſtorian only, recording a fact well known in, and before his days; and a more reſpectable one antiquity cannot ſurely produce. Here then, to *demonſtration*, we ſee the European iſlands inhabited by different people, and ſpeaking different languages, LONG BEFORE the year of the word 2453, at which time Moſes conducted the Iſraelites out of Egypt.

* Geneſ. chap. x. ver. 5.

He even ſhews, contrary to modern viſionaries, that the ſeparation of theſe different ſepts, did not proceed from too great an increaſe of inhabitants; becauſe it happened at ſo early a period after the flood, i. e. in the days of Phaleg, that it could not poſſibly be the caſe. Immediately after the flood, Noah is commanded to be fruitful, to multiply, and to repleniſh the earth! The moment the confuſion of languages began †, that moment did they begin to ſcatter and diſperſe over the face of ALL THE EARTH! though we ſhould not even allow *inſpiration* to this writer, yet, as philoſophers, we ſurely muſt agree, that a better reaſon could no be aſſigned for the diſperſion of mankind, than diverſities of languages. The earlier we admit of the difference in tongues, the earlier we muſt acknowledge the neceſſity of mankind's ſeparating. Could this be effected eaſier by land than by water? it undoubtedly could not: immenſe woods muſt be cut thro', rivers paſſed, and ſtill greater dangers, from the unknown tracts, apprehended. How would women and children, ſubſiſtance, &c. be conveyed? but what ſpace of time would it not take, to fill the continent, without noticing iſlands? and yet it is evident, that theſe laſt were peopled before it was poſſible for the continent to be overſtocked, *if it ever was*, which I much doubt. We know, that for three and four centuries paſt, European colonies have emigrated to different parts of the globe; that theſe ſettlements have been effected by ſhips; and that in ALL theſe inſtances, a redundancy of inhabitants was never pleaded as a pretence. Curioſity, intereſt, or convenience, ſtimulated the firſt people, and their ſucceſs encouraged other adventurers. But beſides the evidences of Moſes and of reaſon, we have others to offer in defence of truth and antiquity.

† Gen. ch. xi. ver. 8.

Joſephus

Joſephus * is poſitive that the poſterity of Noah paſſed by ſea to many places; and indeed it were hard to ſay, how elſe they could be conveyed. Tacitus † is ſo clear in the neceſſity of marine emigrations, that he gives as a reaſon why the natives of Germany muſt have been aborigines of that country (and the continent too) the impoſſibility of early navigators venturing into ſo tempeſtuous and ſwelling a ſea; for ſays he, "the firſt ſettlers, "travelled not by land, but went in fleets." Muſt we not grant that they had better opportunities of information, than we modern ſpeculiſts, ſo very many ages after them? The ancients, leſs preoccupated with abſurd opinions of lazy philoſophers than the moderns, gave free ſcope to clear ſenſe and reaſon. The facility of conveying themſelves from place to place by means of water, muſt have ſtruck the moſt ignorant people, from the bare floating of timber! the ſpreading of their cloaths muſt have pointed out to them the means and advantages of collecting of wind; and a very little experience muſt have ſhewn them how to weather points, and double capes and head-lands. We know, from remoteſt antiquity, that the poor on the ſea coaſts of moſt countries uſed boats made of wicker baſkets, covered with cow-ſkins, in which they braved the moſt tempeſtuous ſeas; and ſuch are at this day ſucceſsfully uſed in the Weſt of the county of Clare. If then poor and uninformed people, incapable of procuring better materials, have performed voyages, and ſucceſsfully croſſed the ſeas, in ſuch wretched vehicles, ‡ what muſt not be effected by perſons of more refined ſenſe, and extenſive power?

Whether the early ancients underſtood the uſe of the compaſs in ſailing, I ſhall not enquire, though confidently affirmed by ſome moderns; and that this, with the purple die of the Tyrians, the malleability of glaſs, &c. were afterwards loſt. Nothing howeve

* Lib. i. cap. 5, &c. † De Morib. Germ. ‡ Trias Thaumal. paſſim.

can

can be fuller than the proofs they offer of ſea expeditions; witneſs the Phœnician commerce; witneſs the mighty fleets of the Egyptian Seſoſtris, whom chronologiſts have placed earlier by near three centuries than the taking of Troy. One of theſe armaments, antiquity affirms, ſailed through the ſtreights of Babel-Mandel, from the Arabian Gulph, to India; and, doubling the Cape of Good-Hope, returned through the Streights mouth and the Mediterranean ſea. We ſee long before the days of Homer, the European iſlands well known to the Greeks; how elſe could he introduce Ireland into the Odyſſey, as we ſee he has, and determine its diſtance to be about ten days ſail from the Streights? In the days of Solomon, voyages to India were frequent, and we find took three years. If then the ancients knew not the uſe of the compaſs, they certainly muſt of ſome other inſtrument equally uſeful, beſides the polar ſtars at night, and the ſun in the day. All which collected, muſt given an air not only of poſſibility, but of probability to the foregoing relations.

But, beſides the above proofs, plain ſenſe and reaſon ſhould point out to us the dangers attending on modern hypotheſis in hiſtory. "In many inſtances (ſays Bayle) hiſtorical truths are "not leſs impenetrable than phyſical ones:" becauſe we cannot ſatisfactorily explain many phænomena in nature, muſt it follow that the facts are alſo to be rejected. What avails it, that in conſidering the *days of old*, *the years of many generations*, Moſes recommends us "to enquire of our fathers, and they will tell us: "conſult our elders, and they will ſhew us;" or, that Cicero ſhould declare, that "hiſtory is the witneſs of times paſt, the height "of truth, the life of memory, the guide of life, and herald of "antiquity".—Behold modern viſionaries oppoſe their lazy indigeſted reveries to the evidence of antiquity! And if any thing can more fully juſtify the neceſſity of theſe remarks; it is the attempts

tempts lately made by the two Mac Pherſons *. Theſe men have laboured to eſtabliſh a ſyſtem of Scottiſh hiſtory, contrary to the voice of antiquity, and even to the evidence of modern times; and of two diſtinct people at this day ſpeaking different languages, and till about thirty years ago governed by different laws, to make, from all antiquity, but one nation—I mean the Picts and Scots! Thus encouraged by the ſucceſs of modern hiſtorical theoriſts, they have boldly thrown off every reſtraint, and even the appearance of reſpect to ancient facts, though affirmed by ſo reſpectable a writer as the Venerable Bede, and of facts he ſpeaks to, from his own knowledge!

CHAP. VI.

The Britons early in poſſeſſion of letters—their ſuppoſed fabulous hiſtory explained—annals of Ireland—Llhuid's Hypotheſis examined, and the cloſe affinity between the Welſh and Iriſh proved—evidences that the firſt Britiſh colonies paſſed from Ireland—a miſtake of Bede's corrected, and the ancient name of Brittany pointed out.

WHEN Cæſar † tells us, that the Celtic arts, religion, and letters, originated in the Britiſh iſles, or rather in Ireland ‡; and that even in his own days, ſuch on the continent as choſe to exel in them, repaired directly to us—to deny ſuch people the early uſe of hiſtory, muſt be highly abſurd. Annals the Britons muſt have undoubtedly had in his days, as well

* Diſſertations on the ancient Caledonians, &c.—Introduction to the Hiſtory of Great Britain and Ireland.

† Comment. lib. vi.

‡ Introduction to Iriſh hiſtory. p. 1. c. 2 and 3.

as

as the Gauls; though Cæſar is ſilent on this head with reſpect to both. It cannot be denied, but that the Roman policy was, whilſt they introduced their laws and cuſtoms amongſt the people they ſubdued, they at the ſame time laboured to deſtroy every veſtige of the former ſtate of ſuch people; ſo that, abſorbed in veneration at the power of their conquerors, they forgot their own abject ſtate. The earlieſt writer of Britiſh hiſtory on record, is Nennius, an author of the 7th century. His work I have not ſeen; but it is agreed upon, that from it Geoffry, archdeacon of Monmouth, a Benedictine monk, and afterward biſhop of St. Aſaph, in the 12th century, took the principal materials for his hiſtory of Britain. And yet this work, fabulous as it has been deemed, when compared with the preceding relations, will ſhew, that the Britons retained ſome faint traditional memory of their real origin; but, like the Scots in the reign of the firſt Edward, when they attempted the outlines of their hiſtory, ſo deformed it with abſurdities and anachroniſms, as to make it appear rather a romance than an hiſtory. It is the peculiar glory of Iriſh hiſtory, to be able with preciſion, to illuſtrate the hiſtory and chronology of other nations. In this chapter we ſhall confine our enquiries to that of Britain. In the next book we ſhall ſhew what the Greeks and Egyptians, &c. owe to our anceſtors; and theſe annals, which Hume, and others of his ſtamp, have ſo infamouſly miſrepreſented, far from appearing an heap of indigeſted falſehoods, will I truſt be acknowledged as the *corner-ſtone* of true hiſtory and true chronology.

Geoffrey tells us, that Brutus, who firſt landed in Britain, was obliged to fly his country for paricide, impatient to ſucceed his father before his time; and our annals inform us, that Partholan fled from Greece to Ireland for a ſimilar crime! he ſays, from this Brutus Britain took its name; and our antiquaries are *unanimous*, that it was ſo called from Briotan, the ſon of Fergus!

gus! Henry of Huntington * fixes the arrival of the Britons in England, to be in the third age of the world, and that of the Scots in Ireland in the fourth. We have ſeen that Briotan fled thither from Ireland, A. M. 2380; and that the Scots landed *here*, A. 2736! Geoffrey ſays, that Brutus landed in Cornwall about 1200 years after the flood; but our annaliſts, as we have ſeen, have fixed the landing of Briotan at a much earlier period. But the Tuatha da Danaans, or Damnonii, certainly landed there from Ireland, and about the period he aſſigns. The earlieſt name of Britain, was Albion; and to prove it, not a Greek, but a radical Iriſh word, it was ſo called, from Eile, another, and Ban, an old name for Ireland; and Scotland to this day, has in Iriſh no other name! It is pretty remarkable, that Britiſh writers agree, that England and Ireland were peopled by the ſame race of men; and in the days of the Romans, † Tacitus declares their cuſtoms and manners very ſimilar. Cæſar (lib. v. c. 10.) ſays, that the Britons wore long hair, and had their beards ſhaved, except the upper lip. Theſe cuſtoms were continued in Ireland, till lately; the hair was called Glib, and the wiſker Crorn-Beal. Britiſh writers, from conjecture and hypotheſis, affirm Britain to be the mother country; but Iriſh writers, from the earlieſt records, confirmed by facts, declare Ireland to be the great hive.

Llhuid the beſt informed antiquary in Britain, and the propereſt judge of the matter, becauſe a maſter of the old Iriſh as well as old Britiſh, ‡ confeſſes, "that the moſt ancient names of places, "rivers, mountains—and we may add of cities too—in Britain, "are pure Iriſh; that both the Welſh and Corniſh are replete "with Iriſh, nay that they are nearly of the ſame genus: and "that part of many of their compound words are pure Iriſh." To account for theſe facts, he has formed an hypotheſis—for as ſuch *only* he offers it—finding the Iriſh called Gadelians, as well as

* Hiſtor. lib. i. † Vita Jul. Agricolæ. ‡ Archælog. paſſim.

Scots, he preſumes the Gadelians were a branch of the ancient Celtæ, inhabitants of Britain, and who retired to Ireland to make way for new invaders; and that the names of theſe places, ſuch as they found them, theſe laſt retained. But though this may be received with regard to the names of the places, yet it will never explain, why theſe new ſettlers ſhould retain in their tongue ſo much of the Iriſh language. Beſides, Mr. Llhuid in the dedication of his Welſh Dictionary to his countrymen, ſtrongly recommends to them the ſtudy of the Iriſh language and hiſtory; nay he affirms—" that it is *clear*, that the Iriſh language is *abſolutely* " neceſſary to theſe who would write of the iſle of Britain." He has not once aſſerted, that the Britiſh is a neceſſary help to inveſtigate the antiquities of Ireland! He alſo declares, " that he " could have no reaſon to doubt, but that the Gadelians (the Iriſh) " had formerly lived all over this kingdom." The very learned biſhop of Cloyne * embraces this hypotheſis of Llhuid; and he even attempts to demonſtrate mathematically the time of the emigration of the Gadelians to Ireland, from the difference in language between the old Britons and Iriſh. Thus the Highland Scots became a diſtinct people from Ireland, or the mother country, ſuppoſe 1000 years ago, though the emigrations began much earlier; and if we grant, that the affinity of the Highland Erſe with the Iriſh language, be in the ratio of three to one, with the affinity between the Welſh and the Iriſh—then, the quantity of time elapſed ſince the ſeparation of the Welſh and Iriſh ſhould be in the inverſe ratio of three to one, with the former; ſo that fixing at a medium, the ſeparation of the Highlanders from the Iriſh, at 1000 years; that of the Welſh from the Iriſh, muſt be at 3000 years; and which approaches very near the time pointed out by our hiſtorians, for the firſt invaſion of Britain!

* Preface to O'Brien's Iriſh Dictionary.

But

But beſides the cloſe affinity in languages, between the old Britons and old Iriſh, their cuſtoms, manners, and inclinations, ſeem to indicate them originally *one people*. The Welſh, like the Iriſh, are brave, humane, and hoſpitable; glorying in the nobleneſs of their anceſtry, and great lovers of muſic and poetry. Their ancient form of government was according to the Iriſh modus; and to us their bards and muſicians repaired for inſtruction *, hence that elegant alliteration in their poetry, and hence that ſoftneſs and harmony in their muſic, and their particular attachment to the harp! Mr. Warton tells us, that ſo late as the 11th century, "the Welſh bards received their inſtruc-" tions in Ireland, and brought with them to Wales, *divers cun-" ning muſicians, who deviſed in a manner all the inſtrumental " muſic that is now uſed there, as appeareth, as well by the books " written of the ſame, as alſo by the names of the tunes and mea-" ſures uſed amongſt them to this day.*"

Here then is every reaſonable evidence that can be demanded, that the old Britiſh and old Iriſh were from one common ſtock; the difficulty lies, which to determine to be the parent country. The beſt informed Britons, from conjecture ONLY, aſſert, that it is Britain; but to this many objections will lie. According to their theory †, the Gadelians, giving way to new invaders from Gaul, at length retired to Ireland. But did theſe invaders ALSO ſpeak the Iriſh language? if they did, then muſt the firſt European ſettlers have a language in common, which, though aſſerted, no man of ſenſe, at leaſt none but an hypothetical hiſtorian, ſhould credit. Again, if Britain was the parent country, how came it ſo much inferior to Ireland, in rank and power, in theſe early, as well as in ſubſequent times? In the days of Cæſar, Ire-

* Warton's Engliſh Poetry, Diſſertation the 1ſt.

† Camden, Llhuid, Rowland, Whitaker, &c.

land was well known to the Romans; and in thoſe of Domitian * we ſee it the very ſoul of the Britiſh confederacies. Tacitus likewiſe confeſſes it much better known for commerce, and in the ſubſequent periods, till the dereliction of Britain by the Romans; it is well known that Ireland was the primum mobile of all the attempts to expel the Romans that country. In the days of Chriſtianity they ſupported the ſame pre-eminence. At the council of Conſtance, A. C. 1417, the Engliſh would not be allowed to vote as a *nation*; the canoniſts *there*, being clear, that they were included in the nation of Germany, as they were not governed by their own princes, but ſubdued by Germans, who were themſelves tributary to the emperor. But they ſetting forth, that their king was alſo monarch of Ireland, which kingdom ALWAYS held the third rank amongſt the nations of Europe, theſe Eccleſiaſtics, on this account, were decreed to precede thoſe of France †. Thus oppoſing argument to argument, though we ſhould not call in the aid of hiſtory, it muſt be admitted, that, from plain reaſon we muſt recur to Iriſh hiſtory, to elucidate the early periods of that of Britain.

However the Mileſian Iriſh might be impoſed on, in the relations of the firſt invaders of Ireland, they could not certainly be with reſpect to the people they themſelves ſubdued. The Damnonii whom they ſubdued, had long governed the kingdom; and the Belgæ, though greatly depreſſed, were ſtill numerous and powerful, and did actually aid theſe invaders. From their own knowledge of both people, our Senachies have aſſured us, that they had a language in common with the Mileſians, and were deſcended from one common ſtock; all deriving their pedigree, through Magog, from Japhet. The Mileſians being deſcended from Baath, eldeſt ſon of Magog, and all the preceding colonies,

* Vita Jul. Agricol.

† Act. Conc. Conſt. See alſo an Engliſh Tranſlation, vol. ii. p. 42, &c.

from

from Fathocta, his third ſon. That their language was the ſame, not only the voice of antiquity, but even of modern times declares. Dr. Creagh, archbiſhop of Ardmach, confined for his religion in the Tower of London, where he died, A. C. 1587, in his Iriſh Grammar, wrote ſome years before, affirms, "that the "Iriſh language was the only one ſpoke by the natives, from the "coming of Partholan, 300 years after the flood, to this day". O'Sullivan *, who figured about the ſame time, aſſerts the ſame. Dr. Keating, and Grat-Lucius † are equally poſitive; and O'Flaherty admits that it has been always a received opinion—"Ha-"rum quatuor coloniarum duces (ſays he) cum Mileſiis dicuntur "agnoviſſe patrem Magog, Noachi ex Japheto nepotem, & "*linguam Scoticam omnibus in uſu fuiſſe* ‡." They are equally poſitive, that the firſt invaders of Britain, were the followers of Briotan, ſurnamed the Bald; and that from this prince the country aſſumed the name of Britain, as the people did that of Britons; and ſince they muſt originate from ſome colony, where can they trace a more honourable ſource? Thus, a very ancient chronological poem beginning with "Fuarius a Salter Chaſil," informs us; "that Neimheidh, and his children landed in the lovely iſland "of Ireland; and that from him the Fir-bolgs and Tuatha da "Danaans are deſcended".—Thus he ſings, "Taine Neimheach, "gona Chloin-alfidh Inis ard Ibhin, nas nata do ghein Tuatha "De, agus Fir-Bholg a haonchre."

It could not be vanity that made Iriſh writers aſſert, that Briotan led a colony of Neimhedian Iriſh into Albion; ſince the Picts, who were a more numerous and a warlike people, and to whom our anceſtors alſo aſſigned ſettlements in Britain, are confeſſed by them to be a colony of ſtrangers. But as the duty of an hiſtorian is to inveſtigate truth above all things, and to conceal from his readers nothing that may help to diſguiſe, or render facts

* Hiſtor. Ibern. † Cambr. Evers. ‡ Ogygia.

doubtful,

doubtful. I muſt acknowledge, that the Venerable Bede aſſerts *, that the early Britons came from Brittany, and that from them, Britain took its name. This is undoubtedly a miſtake of this writer, but a miſtake he may be well excuſed for. The Britons and Saxons were in a continued ſtate of warfare: ſo much ſo, that he complains, that the hatred of the former to the Saxon name was ſuch, that though they were themſelves early Chriſtians, yet they refuſed to ſend miſſionaries, or take the leaſt pains to inſtruct them in the faith. Hence they had recourſe to the Iriſh Scots, for teachers and preachers. This being by himſelf confeſſed to be the caſe, we may preſume that Bede gave himſelf little trouble about Britiſh antiquities, and took his account from hear-ſay. For nothing is more certain, than that the ancient native name of Brittany, was Leta, Letania, or Letavia; nor was it even very long before the days of Bede that it changed it for that of Brittany, being ſo called from the invaſion of Conon-Bertrand D'Argentrée. A celebrated civilian of the 16th century, is poſitive that it was ſo called, from the cleareſt evidence; and Mezeray † is certain, that it retained that name in the fourth; and we ſhall ſhew, that it was ſo called in the fifth century. St. Fiech, biſhop of Slepty, and amongſt the firſt of St. Patrick's converts, in his life of this Apoſtle, in 34 ſtanzas, tells us, rann the 5th.

Do fardh tar *Ealpa* uile
de mhuir ba hamhra reatha;
Conidh far gaibh la *German*
an deas an deiſciort *Leatha.*

i. e. "Patrick having paſſed over all Albion, (for Ealpa is *here* "underſtood in that light, not for the Alps) croſſed the ſea hap-"pily, and remained with Germanus, in the ſouthern parts of

* Hiſtor. Eccleſ. Brit. cap. 1. † Hiſtoire de France. t. i. p. 357.
"Letania."

"Letania." Here is a farther proof of what French writers have affirmed; it at the ſame time ſhews the antiquity and authenticity of that poem.

CHAP. VII.

Britons, their firſt landing in Albion, and why ſo called—the true meaning of the word Kimri—of the landing of the Belgæ, or ſecond colony in Britain—the arrival of the Damnonii, or third colony—of the Brigantes, or fourth people—miſtakes of Britiſh antiquarians, with reſpect to theſe different emigrants, explained—had a language in common with the Iriſh—not to be confounded with the Caledones—their different names explained by the Iriſh language—remarks of Llhuid elucidated.

BRiotan Maol, the ſon of Fergus, ſon of Neimheidh, a deſcendant of Magog, by his ſon Fathocta, retired from Ireland to North Britain, from the rage of the Africans, about A. M. 2380; and as his poſterity encreaſed, they extended more to the ſouthward. Of this colony our annals furniſh no other accounts, but that they were the aborigines of Britain; that from their leader the country took its name, and that they ſpoke the Scythian or Iriſh language. From the Welſh, or old Britons, being called in their native language *Kimri*, the authors of the Univerſal Hiſtory ſuppoſe them the poſterity of Gomer. Mac Pherſon * derives them from the Cimbri of Germany; and Mr. Whitaker † brings them from the Cimmerii of Gaul. All theſe conjectures proceed from an ignorance of the Iriſh hiſtory, and of the Iriſh language. The poſterity of Briotan, when they ſettled in Wales,

* Introduction to Britiſh and Iriſh Hiſtory, p. 28.
† Hiſtory of the Britons, p. 51.

called

called themſelves Kimri, as inhabiting a country full of hills and vallies, from the Iriſh Cumar, a valley, hence Cumaraic, the inhabitants of a country full of hills and dales, and which a diſtrict in the county of Waterford ſtill retains: and to prove more fully the truth of this derivation, the Brigantes, another colony from Ireland, who emigrated near 400 years later than the Britons, and who firſt inhabited Cumberland, and from thence extended themſelves by degrees into Durham, York, Weſtmoreland, &c. were alſo called Kimri, from their firſt ſettlement.

The next colony to the Britons were the Fir-Bolgs, or Belgæ. Numbers of theſe we ſee retired to Britain from the tyranny of the Damnonii of Ireland, from the year of the world 2541, to 2580. Theſe alſo ſpoke the Iriſh language, and appear to have been an intrepid race of men, having made ſome noble efforts to recover their country from theſe new invaders. Mac Pherſon tranſports them from Gaul, and ſo does Whitaker. They poſſeſſed themſelves of Kent, Middleſex, and extended to Hampſhire and Wiltſhire, &c. A conſiderable number of the Damnonii, or Tuatha da Danaans, in their turn felt alſo the force of power and oppreſſion. Unable to reſiſt the ſuperior power and diſcipline of the Scottiſh invaders, or Mileſians; ſuch of them as could not ſtoop to ſervitude, or acknowledge new maſters, retired alſo to Britain, or more properly had ſettlements appointed for them there, by the victors, as we ſee they beſtowed ſoon after others on their *tributaries*, the Picts, and on their relations, the Brigantes. Theſe Damnonii occupied Cornwall, Devonſhire, and the places adjacent; and this colony began to get exiſtence in Britain about A. M. 2736, and greatly encreaſed afterwards. In fine, the Brigantes, or Clana Breogeon, began to get footing there a very few years after. Mr. Whitaker ſuppoſes the aborigines of Britain and the Belgæ, to be the only principal colonies of that iſland; and that they were afterwards indiſcriminately

called

called Cimbri, Gael, Welſh, Brigantes, Caledones, &c. He ſuppoſes them called Cimbri, to denote their ſource from thoſe of the continent; and the country Britain, importing their being ſeparated from their brethren there—derivations extremely ſtretched and far-fetched. Brigantes comes under the ſame explanation, and Caledones imports ſuch of them as lived in a woody country.

Far from cenſuring on this occaſion, I highly honour Mr. Whitaker's ingenious attempts to illuſtrate the ancient hiſtory of his country. Deſtitute of proper materials—indeed of any materials, but the names of theſe different colonies—where could he ſeek for information, but from the accounts of nations of correſponding names on the continent? theſe he has happily introduced, and made as much of the ſubject as, in a caſe ſo obſcure, could be well made. How could it be otherwiſe? Britain, a theatre of war betwixt the Romans, Iriſh, and Picts, for above four centuries; involved in greater miſery through the tyranny of the Saxons, and after them of the Danes and Normans; could the more refined works of peace be attended to, in ſuch ſcenes of diſtreſs and confuſion? We ſee ſimilar cauſes produce like effects, with regard to the Albanian Iriſh; who not only loſt thoſe records which they poſſeſſed, at, and after the days of the Venerable Bede, but, even through diſuſe, the very letter of the language! ſo that in an after-period, i. e. about the reign of Edward I. when a knowledge of hiſtory appeared neceſſary to them, *to ſupport their independency*, and letters began to revive, they adopted the Roman inſtead of the Iriſh alphabet! Similar to this, is the caſe of the Iriſh at this day. In the laſt century, the Engliſh tongue was confined to a narrow ſpace; and though many of our great men ſpoke it, yet, like the French and Italian, it was acquired. Very few but underſtood and ſtudied their native language, and the quantity of vellum MSS. which were cut up and deſtroyed

afterwards was amazing. In a word, thirty or forty years ago, there were many ſchools for the Iriſh language, but at this day it is little attended to: and, what is more extraordinary, is, that very few even of our gentry now know, or pretend to know, any thing of their native hiſtory!

All Britiſh antiquaries from Camden, Llhuid, and Rowland, to Whitaker, and—ſhall I claſs him amongſt ſuch reſpectable names—Mac Pherſon, however are unanimous, that the Britiſh coloniſts ſpoke the ſame language in the mean, though differing in many things. The Britiſh and Corniſh, Mr. Llhuid ſhews, come nearer to each other than to the Iriſh. The Britiſh of the Brigantes of Cumberland, he obſerves, is much nearer the native Iriſh; and that of the Albanian Scots is known at this day to be a dialect of the Iriſh, as is that of the inhabitants of the Iſle of Man. Now all theſe variations ſerve but as additional proofs to the truth of our records. Though both Britiſh and Iriſh are the deſcendants of Magog, yet we ſee an early ſeparation in the iſſue of his ſons. The Neimhedian Iriſh muſt have differed from that of the Belgæ. A ſeparation of 117 years, muſt produce ſome difference in language. The Damnonii were 155 years cut off from any intercourſe with their Iriſh brethren, and of courſe the difference was greater. If a well-bred Engliſhman was to go to the barony of Fort, in the county of Wexford, he would with difficulty underſtand the Engliſh ſpoke there, and which is the very ſame as ſpoken by the Engliſh colony firſt planted there, in the days of Henry II. That the language of the Brigantes ſhould approach ſtill nearer the Iriſh, cannot be wondered at; they were, as we ſhall obſerve in its place, of the ſame blood with the ſons of Mileſius, being all great-grandſons of Breogan, and for that reaſon called by our antiquaries, Clana Breogan, to diſtinguiſh their iſſue from thoſe of the Clana Miledh, or ſons of Mileſius. Theſe, it will appear, highly poliſhed their language; and

being

being ſeparated from their anceſtors of the line of Fathocta, at a very early period, of courſe the greater the difference in dialect. In fine, the language of the Albanian Iriſh is, at this day, almoſt the ſame with the mother-tongue.

Though I would not wiſh or pretend to form an hiſtoric baſis on the derivation of words, how well ſo ever founded, yet, as auxiliaries to hiſtory, I think them in many inſtances admiſſible. The Britons, the Belgæ, the Damnonii, and Brigantes, we ſee, were different Britiſh colonies, though from the ſame ſource, and their names I hope I have fairly and naturally accounted for. The Caledones were a very different people from all theſe, and ſpoke a different language. In the days of the Venerable Bede, he informs us, that the languages of South Britain, were the Britiſh and Saxon. We ſee, though the Britons were of different tribes, yet he confeſſes their language the ſame; but he is poſitive, that the Picts or Caledones had a language of their own. He could not be deceived: he was on their borders, and intimately acquainted with ſome of their moſt eminent people. How could moderns get over this aſſertion, or make them and the Britons one people? Here again the utility of Iriſh hiſtory becomes conſpicuous. Theſe people, as Bede teſtifies, landed in Ireland ſoon after its conqueſt by the ſons of Mileſius; they were called Picts, from painting their bodies, and Caledones, from Cathluan, the ſon of Gud, who was their leader to North Britain: for Cathluan is with us pronounced Caluan, and Don is uſed to denote the poſterity of any perſon. Thus Caledone, the explanation of which has coſt ſo much trouble, and given riſe to ſuch various conjectures, implies no more than the Poſterity of Caluan Even the names of places and people in Roman Britain, ſhew their Iriſh origin. I ſhall take no trouble to refute thoſe of Whitaker and Mac Pherſon; becauſe I know of no language that can juſtify them. One part of this people the Romans called Silures, from

Siol, the iſſue, and Eire, Ireland, as glorying more, and perhaps being cloſer connected with the mother country than the reſt. The people in and about Kent they called Cantii. It is evident that in the native Britiſh, however, they muſt have been called Cantiri, becauſe the capital of Kent is ſtill called Canterbury. Now Cean-tire, is Iriſh for an head-land, and ſuch was the name they gave to a ſimilar head-land in Scotland. Some were denominated Trinobantes, from trian, an hero, and oban, ſudden. I do ſuppoſe that theſe were a ſet of warriors; as we know in Ireland, certain counties were better known for ſoldiers than others. The Durotrigæ, inhabited the ſea coaſts, from dur, water, and treid, a quarrel—I ſuppoſe pirates, or powerful at ſea. Dobuni, ſuch as lived in low ſituations, from domlain, deep, hollow; for it is to be noticed, that B and N are in the Iriſh ſometimes ſubſtituted for each other; and that with an auxiliary H, both carry the ſame ſound. Cape Cornwall was called Belerium, and Beal is Iriſh for a mouth, and Eire, Ireland; being the place where the firſt fugitive Damnonii landed. The inhabitants of South Wales were named Dimatæ; and Dimtu implies protection, and Ath, juſt. The Ordovices, from ord, lofty, and amhas (pronounced avas) a ſoldier, or the warriors of the hills. The Iſle of Man was ſo called from Mannan, who we ſee firſt opened a trade to [illegible] from Ireland.

Thus the different Britiſh tribes, the Picts excepted, were to demonſtration, not Celtic, but Scythian colonies; not the deſcendants of Gomer, but of Magog. But that the ſmalleſt doubt ſhould not remain in an affair ſo important to Britiſh antiquities, Llhuid himſelf ſhall be my teſtimony. "The next thing I have "to make out (ſays he) is, that part of the Iriſh, called Gadelians, "have once dwelt in England and Wales. There are none of "the Iriſh, that *I know of*, amongſt all their hiſtorical writings, "that mention they were poſſeſſed of England and Wales; and

"yet

" yet whoever takes notice of a great many of the names of the " rivers and mountains throughout the kingdom, will find no " reaſon to doubt *but the Iriſh muſt have been the inhabitants*, " *when theſe names were impoſed on them.*" But Iriſh writers, *we ſee*, have ſaid, that colonies from Ireland firſt inhabited and even gave the name to Britain. They moſt aſſuredly held all North Britain under ſubjection; ſince we ſhall find them aſſign it as a ſettlement to the Picts. That a part of South Britain was ſo circumſtanced, we muſt conclude from the ſettling the Brigantes in Cumberland, &c. To ſhew ſtill further, how much conſideration and attention ſhould be paid to the preceding records; I ſhall, by way of cloſure to this very long chapter, juſt remind my reader, that in the beginning of the fourth chapter, we are told that the Damnonii reſided for ſome time in Danemark, inſtructing the people in arts and letters; and, in confirmation of this, it is highly remarkable that Wormius declares *, that the moſt ancient alphabet uſed by the northern nations of Europe was called, Irlandorum Literæ. Theſe nations had alſo an occult manner of writing, deſcribed by Celſius †, when compared with our ogham or hierographic character, examples of which may be ſeen in O'Flaherty's Ogygia, Mac Geoghegan's Hiſtory, Ware, Mac Curtin's Grammar, the learned Vallancy's, &c. the curious enquirer will be convinced, that both the Runic and Iriſh were on the ſame plan. Add to this, that this ogham of the northern nations like the Iriſh had but ſixteen letters! the very expreſſion of Runic, which they gave this ſpecies of writing, and which name their later writers have not been able to explain, is pure Iriſh. The word run, with us at this day ſignifies ſecrecy, myſtery, &c. and was juſtly applicable to this alphabet.

* Litera Runica, cap. 5. † Vallancy's Iriſh Grammar, p. 6, 7.

BOOK II.

CHAP. I.

Origin of the Mileſian Iriſh from Phœnius, the inventor of letters—when he flouriſhed—of Niul and his journey to Egypt—of Gadel, and the miſtakes of ſome modern Iriſh writers corrected—the names of Phœnians, Gadelians, and Scots impoſed on the Iriſh, and why—of Eaſru and Sru.

WE muſt naturally conclude that the people, who, with ſuch care and philanthropy, tranſmitted to poſterity the preceding records, were uncommonly attentive to preſerve their own tranſactions, and thoſe of their anceſtors. I even figure to myſelf, that the curious antiquarian will expreſs ſome degree of avidity, to ſee what they have to ſay for themſelves; and I ſhall gratify this curioſity, but with a ſcrupulous attention to our annals *.

Phœnius, the inventor of letters is claimed as the founder of the Iriſh or Mileſian race. He is ſaid to be the ſon of Baath, the ſon of Magog, the ſon of Japhet, the ſon of Noah; but if we admit of this genealogy, we will at the ſame time ſee the neceſſity for ſuppoſing that ſome more generations muſt have intervened between Phœnius and Noah, to account for the great increaſe of mankind in his days. Without entering into a diſcuſſion of this kind, neither entertaining or intereſting, I ſhall commence the chronology of the Mileſian race with this prince Phœnius. He, it is agreed on by all parties, was our great an-

* Gabhail Chlana Mile—Leabhar Muimhuin—Cion Drom-Sneachta, &c.

ceſtor:

anceſtor: zealous Chriſtians might have traced him by an imaginary genealogy up to Japhet, to whoſe poſterity ſcripture tells us, *the iſles of the Gentiles* (Europe) was given as an inheritance; and this it is, that has furniſhed moderns with ſpecious arguments, to ſuppoſe the very early Iriſh chronology to have been invented about the time of the introduction of Chriſtianity amongſt them.

With Phænius our Ethnic hiſtorians began their hiſtory, and ſo ſhall I. He is ſurnamed in our annals Farſaidh, or the Sage; and is highly celebrated for his wiſdom, and for being the firſt inventor of letters. Deſirous to be informed of the different languages which then prevailed, he appointed ſeventy learned men to diſperſe themſelves through different quarters of the world, and to return at a certain day marked out, after the expiration of ſeven years. He ſupplied them with ſhipping and attendance, and whatever elſe was judged neceſſary for ſo great an enterprize. In the intrim he himſelf went to the plains of Senaar, were ſchools had been long eſtabliſhed, to receive every information he could, towards forwarding his great deſign of eſtabliſhing arts and ſciences in his dominions. On the return of theſe linguiſts, ſchools were erected; but as events truſted entirely to memory and tradition might be liable to miſconception and miſrepreſentation, a medium was found out, by fixing on certain ſigns, for certain ſounds, and thus by degrees was the firſt alphabet formed, which conſiſted of no more than ſixteen letters. In this were to be recorded whatever related to hiſtory, philoſophy, and other ſciences, ſuch as they then poſſeſſed; but for matters of religion, a particular alphabet was invented, to be ſtudied by none but the ſacred order. I am ſenſible that our modern ſceptics will turn their eyes to more modern times, when they read of ſchools on the plains of Senaar, and will look for an explanation from the early Iriſh Chriſtians. To obviate the objection makes me thus ſtop ſhort. But Heredotus, called the father of hiſtory, and who flouriſhed

flouriſhed centuries before Chriſt, tell us *, that the Egyptians derived the knowledge of letters, geometry, aſtronomy, &c. from the Babylonians; and that they poſſeſſed at the ſame time a ſacred character, and a letter for common occurrences; Senaar is near Babylon; and the Egyptians, as we ſhall ſee, received letters from thence through the ſon of Phænius. Senaar might or might not be known to Herodotus, but it muſt to Phænius who viſited it.

The principal perſons concerned with Phænius in the above great invention, were, his preceptor Gadel, the ſon of Eathoir, and Caoih, called ſometimes Gar the Hebrew. From Phænius a branch of our tongue is yet called Bearla Phæni, or the language of Phænius; but it is more generally named Gaoidhealag, or (as pronounced) Gailag, from the above Gadel. Of the numerous iſſue of this great prince, the names of two only have been handed down, Neanuil his ſucceſſor, and Niul the high-prieſt, and ſuperintendent of the literati. This Phænius is in our hiſtory ſtyled king of Scythia; but from the expanded ſettlements of the Scythians in the interior parts of Aſia, in times poſterior to this, moderns have looked for his reſidence there. Every circumſtance and every fact that can be collected, unite in fixing it on the Syrian coaſt bordering the Mediterranean, and to be the ancient Phœnicia, ſo renowned in hiſtory. As to the æra in which he flouriſhed we ſhall offer the beſt, and what appears to us the leaſt exceptionable rules to fix it on, with ſome degree of preciſion. A certainty in chronology is of the utmoſt conſequence to hiſtory; and as the hiſtory of almoſt every other nation of the world, has been broke in upon and interrupted by new invaders, ours ſhould be looked upon as a kind of polar ſtar, to direct future chronologiſts in their purſuits.

* Euterpe, ſeu lib. ii.

Our

Our annaliſts count twenty-three generations from Phænius to his lineal ſucceſſors, the ſons of Milſieus, landing in Ireland. This laſt period, by the Pſalter of Caſhell and the Book of Conqueſts, is fixed at 1300 years before Chriſt. The moſt exact chronology makes it thirty-ſix years later, i. e. A. M. 2736, if we reckon according to the Hebrew computation: though I do not mean to become an advocate for it, againſt that of the Septuagint, or any other; yet, for the facilily of of reckoning, I ſhall for the future count from it. If we ſuppoſe thirty-five years to have intervened between each of the above twenty-three generations—and I think it a reaſonable conception—it will then appear that 805 years muſt have elapſed from the days of Phænius, to the conqueſt of Ireland by the ſons of Mileſius; and that he died in the year of the world 1931, or 2071 years before the incarnation.

On the death of this great prince, the founder of arts and ſciences, and the father of the Iriſh nation, his ſon Neaniul was proclaimed king of Phœnicia, and his brother aſſumed the office of 1931
high-prieſt. The fame of the piety, wiſdom, and learning of Niul, ſpread far and wide, inſomuch that Pharoah king of Egypt ſent ambaſſadors to invite him to his court. Thither he repaired by his brother's permiſſion, with a numerous and ſplendid retinue, and was moſt honourably received. Lands were aſſigned them for their ſupport; and in order to induce Niul to ſettle in the country, Pharoah beſtowed on him his daughter Scota for a wife. This eſtabliſhment of Niul, whoſe hiſtory and that of his ſucceſſors we are to purſue, we may preſume happened in the year 1941, From Niul's being thus prince and high-prieſt, I take it 1941
for granted that his poſterity retained the name of the *Sacred Generation*; and Ireland, their ultimate ſettlement, the *Holy Iſland*; ſince nothing is more certain, than that Ireland was ſo called long before the Chriſtian æra.

1996 Gadel, the eldeſt ſon of Niul by the princeſs Scota, was alſo the ſucceſſor to his dominions in Egypt. He was ſo called from his father's preceptor, to which the epithet Glas was added, on account of the brightneſs of his armour. Some of our writers entertain us with a ſtory that Niul and Moſes were cotemporaries; that he greatly aſſiſted this Jewiſh leader in his retreat from Egypt; that his ſon Gadel, being then a youth, was bit by a ſnake, which Moſes cured by a touch of his wand; and that in return for the humanity ſhewn the Iſraelites, Moſes predicted that the country which his poſterity would poſſeſs, ſhould be free from all venemous animals. The glaring anachroniſm in this tale alone renders it ridiculous. Had ſuch an intercourſe happened either between Niul, or any of his poſterity in Egypt and Moſes, no doubt the early Chriſtians would not have forgot a circumſtance ſo honourable to their country, and to the new religion. But St. Fiech, one of St. Patrick's earlieſt diſciples, and who publiſhed a life of this great apoſtle, immediately after his deceaſe (and who died A. C. 493), though in it he calls Ireland Tuatha Phæni, or the country of the Phænians, and the people Scots, yet takes no notice of this tale. What is more remarkable, the ſcholiaſt on this poem of St. Fiech, whilſt he tells us that Ireland was called Tuatha Phæni, from Phænius, and the people Scots, from Scota, the mother of Gadel-glas, yet never once hints at the above ſtory. Could a more favourable time offer for introducing it, had it any foundation in truth? St. Patrick himſelf during his apoſtleſhip, twice preſided over the literati in their reviſions of the national records, and yet we find no mention of Moſes; and no doubt in his days, but the hiſtory of the voyages and exploits of the Gadelians was much more full and circumſtantial than what we find it now. St. Cormoc, in his Pſalter, wrote in the 10th century, ſo far from ſynchronizing Moſes and Niulus,

Niulus, tells us in his relation of theſe travels, that the time the Gadelians quitted Egypt was 470 years after the deluge, i. e. A. M. 2126, 327 years before Moſes quitted Egypt. Upon the whole, the reader muſt be convinced that this ſtory is an interpolation of later times, and by no means to be connected with genuine Iriſh hiſtory; and yet Dr. O'Brien * tells us, that it is mentioned by the above ſcholiaſt on St. Fiech, who flouriſhed in the ſixth century, than which nothing is falſer, as may be ſeen by conſulting the work itſelf †. I ſhould not be ſo ſevere on this gentleman had not he, by adopting this falſhood, made it a plea for attacking the veracity of his native hiſtory.

This prince Gadel-glas I conceive was highly renowned in his days; becauſe, as from his grand-father we have retained the name of Phænians, ſo from him we are called Gadelians, and from his mother, Scots. All this is confirmed by the following ancient rann or verſe:—

Phæni o Phænius adbhearta, brigh gan dochta.
Gaoidhel o Gaoidhal-glas garta, Scuit o Scota.

i. e. "beyond queſtion we are called Phænians from Phænius, "Gadelians from Gadel-glas, and Scots from Scota". It is ridiculous enough to obſerve how much this ſimple explication of theſe names, which we yet retain, offend our delicate modern commentators, whilſt at the ſame time, out of their great *inventive* ſtore, they make no attempts at giving us better, or more rational ones; but modern ſcholiaſts glory in being the ignes fatui of ancient writers!

Eaſru ſucceeded his father Gadel-glas, A. M. 2006. Of this prince nothing either material or intereſting is related; and after 2006

* Iriſh Dictionary, remarks on the letter A.
† Trias Thaumaturga, p. 2. 5. &c.

2036 a reign of thirty years, he made way for his ſon Sru. In the adminiſtration of Sru were great commotions and revolutions in Egypt. Another Pharoah aroſe, who knew not the children of Gadel-glas. Unable to oppoſe ſo great a power, Sru prepared his ſhips to eſcape from this land of bondage; but ſo cloſe was he preſſed, that four ſhips only could be collected. In theſe were embarked his principal nobility, with their ladies, and moſt valuable effects. It is recorded in a very ancient poem, that twenty-five chiefs with their wives, were lodged in each ſhip. With theſe he proceeded to ſea, and directed his courſe to Crete; but before we proceed any farther in our hiſtory, it ſeems highly proper to offer our proofs and illuſtrations of the preceding account. This enquiry is the more intereſting, as I flatter myſelf that new and important lights will be thrown on hiſtory and chronology in general from it; and here follow the reaſons for this ſuppoſition.

CHAP. II.

The foregoing relation defended—the Phœnician and Iriſh alphabets the ſame—hiſtorical proofs and illuſtrations of the above—migration to Egypt—of the Atalantic iſle of the Egyptians, and the Ogygia of Homer, &c.

IT is certainly greatly to be regretted, that the farther we puſh our enquiries into ancient hiſtory, the more we find it abſorbed in fable. This obſervation is not confined to the hiſtory of Greece: nations infinitely more ancient and earlier civilized, as the Babylonian, Chaldean, Aſſyrian, and Egyptian ſtates, bear ample teſtimony to this melancholy truth! Beyond a certain period every thing appears a perfect chaos! kings deſcended from gods and demi-gods; reigns, revolutions, and intereſting events recorded

recorded without order, time or place! not ſo in the preceding relation. We behold a regular ſucceſſion of rulers, without any thing of the fabulous, or even the marvellous. It carries too great an air of truth and ſimplicity to ſuppoſe it the work of invention, had we even wanted collateral evidences to ſupport it.

The Scythians, of whom the Iriſh are a branch, were accounted the greateſt and moſt intrepid nation of antiquity; nor were they leſs renowned for their juſtice, humanity, and hoſpitality. Though their mode of worſhip is not well known, yet it is agreed on all hands, that they worſhipped in woods and groves, as did our anceſtors. The remoteneſs of their anceſtry was held in ſuch veneration by even the ancients themſelves, that, *Scytharum gens antiquiſſima*, became with them a common proverb, as Juſtin obſerves. Joſephus ſo far agrees with our annaliſts, in declaring the Scythians the deſcendants of Magog; and places them, as I have, on the borders of the Mediterranean, from whence he conducts them *by ſea*, to different places *. Indeed ſo ſtrongly were the ancients poſſeſſed with the notion, that all early emigrations were effected by water, that Tacitus gives for a reaſon the Germans being the pure origin of that country, and derived from no other ſource, the difficulty if not the impoſſibility of ſhips venturing into ſuch boiſterous and ſwelling ſeas †. Pliny tells us, that Hieropolis, or the Holy City (ſo called becauſe dedicated to the Dea Syria), was called alſo Magog, as being his ancient reſidence; and we read of another city near Damaſcus named Scythopolis, or the Scythian city. Ancient tradition and the teſtimony of Beroſus ‡ declare, that Tyre was built ſoon after the flood, by Tiras the ſon of Japhet; and may not the Scythopolis of the Greeks be the Sidon of the Scots or Phænians? from Scuit and Don the Scythian fortreſs.

* Antiq. lib. i. cap. 6. † De Morib. German. ‡ Theatr. Terræ Sanctæ, p. 11.

By

By fixing the early ſeats of theſe emigrants in Phœnicia, we may plainly ſee how Phænius became acquainted with the ſchools of Senaar, as well as Herodotus, without the aid of the Chriſtian ſyſtem; and every evidence of hiſtory concur in this point. An informed people could not long poſſeſs a maritime coaſt without availing themſelves of the uſe of this element. The bare floating of timber would point out to them the facility of joining boards and making rafts; and the ſpreading out of their very cloaths, would furniſh hints for ſailing. By univerſal conſent the Phœnicians were allowed to be the firſt ſhip-builders and navigators, according to the poet.—

Prima ratem ventis, credere docta Tyros.

They were alſo, it is agreed upon, the firſt inventors of letters.—

Phœnices primi (famæ ſi credimus) auſi
Manſuram rudibus vocem ſignare figuris.

Their alphabet in its original ſtate conſiſted of but ſixteen letters, and it is remarkable that ours at this day, contains but ſeventeen; one of which I am perſuaded was an interpolation of later times, namely the letter F; as the P with an H added to it, anſwers every ſound for which F was intended, except its total aſpiration. Niulus by our hiſtory was appointed high-prieſt and chief of the literati; and the ſame poſt Amhergin, the ſon of Mileſius filled in Ireland on its reduction by his brothers! thus the tale is told:

Primus *Amerginus (Genu-Candidus)* Author Ierne;
Hiſtoricus, Index lege, Poeta, Sophus.

The Phœnician hiſtory informs us, that Sichæus was appointed high prieſt by his brother Mettinus; but that Pygmalion his ſuc-

ſucceſſor made away with him for his riches, &c. the ſtory may be ſeen in Virgil, and it is here only barely hinted at, to ſhew the correſpondent cuſtoms of the Phœnicians and Iriſh; to this may be added, that their deities were the ſame. They both adored Bel, or the ſun, the moon and the ſtars. The houſe of Rimmon * which the Phœnicians worſhipped in, like our temples of Fleachta, in Meath, was ſacred to the moon The word Rimmon has by no means been underſtood by the different commentators; and yet by recuring to the Iriſh (a branch of the Phœnician) it becomes very intelligible; for Re is Iriſh for the moon, and Muadh ſignifies an image; and the compound word Reamhan, ſignifies prognoſticating by the appearances of the moon. It appears by the life of our great St. Columba, that the Druid temples were HERE decorated with figures of the ſun, the moon, and ſtars. The Phœnicians under the name of Bel-Samen, adored the Supreme; and it is pretty remarkable, that *to this very day*, to wiſh a friend every happineſs this life can afford, we ſay in Iriſh, "*the "bleſſings of Samen and Bel be with you!*" that is, of all the ſeaſons, Bel ſignifying the ſun, and Samhain the moon. Neptune was alike adored by the Phœnicians and Iriſh; and it is worthy notice that the Iriſh language ONLY, explains the attributes of this deity, though common to other countries; from Naomh, or Naoph, ſacred, and Ton, aware!

We have already noticed the ſchools ſaid to have been eſtabliſhed by Phænius after his return from Senaar; and this we find—indeed with wonder—confirmed by holy writ; for Joſhua tells us † that the city of Debir, which his army deſtroyed, was in remoter days called Kiriath-Sephir, which literally ſignifies the city of Books or Letters. From this text the learned Goguet is clear, that arts and letters were publicly taught here ſoon after the

* 2 Kings, ch. v. ver. 18. † Chap. xv. ver. 15.

flood.

flood *. In the fragments of Sanconiathon, preſerved by Porphyry and Euſebuis, Phænix is ſecond in the liſt of their kings; and if we ſuppoſe him the ſon of Baath it will correſpond with our annals. Indeed the various revolutions that country underwent as well by Joſhua as other invaders, and the neglect and deſtruction of annals ever attendant on ſuch misfortunes, might encourage ſucceeding writers to mix fable with tradition, and conjecture with hiſtory. It was the anachroniſms and abſurdities found in this fragment, that made Mr. Dodwell † labour to prove that no ſuch author ever exiſted; and that it was fabricated by ſome early Greek. But it would be hard to ſay for what end ſuch impoſition could be offered. Materials, I take for granted, muſt have been had to work on; and theſe very probably (like ſome of our moderns), they formed to their own ideas. Theodoret conjectures that the word Sanconiathon ſignifies Philalethes, or a lover of truth. For my own part, I think writers have rather miſtaken the title of the work; and as letters were hereditary in families, as well in Phœnicia as in Ireland, the word Sanconiathon was the title of the national hiſtory, from Seanachas, antiquity, and Aithne, knowledge; juſt as the grand digeſt of our hiſtory, was called Seanachas-more, or the great antiquity.

But to prove to conviction the origin of the Iriſh nation, it is to be noticed that the Carthaginians, who were confeſſedly a Phœnician colony, were, like the Iriſh, called alſo Poeni. That they ſpoke the Phœnician language will not be doubted; and if it will appear that the Bearla-Pheni, or Iriſh, is the ſame with the Carthaginian, demonſtration can go no farther. This the learned Colonel Vallencey has proved beyond a doubt in a late publication ‡; and in the courſe of the preſent hiſtory it will

* Origine des Arts & des Sciences, tom. iv. p. 84.

† A Diſcourſe on Sanconiathon's Phœnician Hiſtory.

‡ Collation of the Iriſh and Punic languages, &c.

appear

appear that a cloſe connection and correſpondence was conſtantly kept up between the two ſtates. Both were renowned for their fleets and for commerce, and were alike attentive to the encouragement of arts, ſciences, manufactures, and agriculture.

If we conſult modern writers we ſhall find their ideas of ancient navigation extremely confined. Scarce will they allow them more than coaſting voyages; as if they were not as capable of conſulting the great book of nature, and their own particular intereſts, as the moderns. Scripture affords ſufficient proofs of an early knowledge of aſtronomy, navigation, and commerce; and it is agreed upon, that before the days of Abraham, the Phœnicians were a commercial people and carried on a conſiderable traffic with the Greek iſlands. Nay Herodotus aſſures us, that they carried on about this time an extenſive trade, monopolizing all the commerce of Egypt and Aſſyria and making diſtant voyages; that it was in one of theſe, whilſt expoſing their goods to ſale at Argos, that they carried off the famous Io, daughter to Inachus. That at, or ſoon after the days of Abraham, a colony from Egypt invaded and poſſeſſed themſelves of Greece, the voice of antiquity declares; but yet when it is conſidered that the early Egyptians held mariners in great deteſtation, which their religion inculcated, Typhon or the ſea, being the enemy of Oſiris; that their prieſts vowing celibacy, would touch neither ſalt or fiſh, and and of courſe conſidered that element, and thoſe that traded thereon, as impure; and that not till the days of Seſoſtris had they any ideas of maritime affairs—it will be difficult to reconcile this account to reaſon, without recuring to Iriſh hiſtory. There we behold the ſon of the great Phænius married to a daughter of Egypt, and large poſſeſſions granted to him and to his followers. We ſee Gadel-glas and Eaſru peaceably ſucceed to theſe territories; and when we conſider how cloſe to the time of the vocation of Abraham, Sru poſſeſſed himſelf of Crete, we ſhall I

conceive be ſtruck with the great lights which our hiſtory throws on this whole relation.

If from this we recur to the hiſtory of Egypt, however obſcured by fable, we ſhall ſee farther evidences in ſupport of our hiſtory. There we may behold amongſt their firſt princes, a Nilus, or Niulus, regiſtered, and the only one of the name. We learn that the ancient name of the Nile was Abantri, or the father of rivers; and Ab in old Iriſh, as well as in ſome of the Oriental tongues, is father, and Ouen a river! We alſo read that it changed this name for that of Nilus, in honour of this prince, who by canals and aqueducts conveyed its water to diſtant parts of the kingdom. Now the name Niulus was, and ſtill is peculiar to the Iriſh nation; by it many of our princes were formerly called, and to commemorate this great anceſtry, the chiefs of the Heremonian line glory in the name of O'Neill at this day. But beſides theſe, which are ſomething more than preſumptive proofs, we find a memory of theſe early and ſome ſubſequent events preſerved by the Egyptians themſelves, though ſhamefully defaced by exaggerations and anachroniſms.

In theſe early days, when nations were thinly inhabited, an inconſiderable body of men were ſufficient to ſubjugate extenſive countries. We may judge by the fame of the Argonautic expedition, what trifling exploits were made to ſwell to mighty deeds. The ſtory I allude to is this: Plutarch, in the life of Solon, tells us, that when ſtudying in Egypt, he was informed by the prieſts of Sais of the famous Atalantic Iſle. The relation was ſo ſingular and ſtriking, that he formed the plan of an epic poem on it, but was prevented by old age. The ſtory was, that theſe iſlanders became ſo powerful by ſea as to reduce Africa and Greece, and were meditating new conqueſts, till checked by the ſuperior power of the Athenians. That this famous iſland was placed beyond the Pillars of Hercules, in the Atalantic ocean; and that its

its inhabitants, 9000 years before Solon, lorded it over Lybia, as far as Egypt, as well as over Greece. But that the power of theſe iſlanders ſhould appear adequate to the extent of their conqueſts, theſe prieſts aſſured Solon that it was larger that Europe and Aſia; and becauſe it was known that no iſland of ſuch extent then exiſted, they affirmed that in an after period it ſuddenly diſappeared. Plato, a deſcendant from Solon, in his Dialogues of Timæus and Ctiſias, reſumed this work; the tranſlator of which entitles them, *Priſci Mundi Hiſtoria*; to which may be added, that Lord Bacon, in his New Atalantis, deems the whole relation to be founded on facts. Sir Iſaac Newton has taken ſome pains to elucidate this account *. He fixes the time of theſe exploits at 400 years earlier; but remarks, that the Egyptian prieſts ſo magnified the time—as indeed they did the ſtory—that inſtead of 400 they made it 9000 years. The ſize of the iſland, we may add, they magnified in the ſame ratio; ſince they affirmed it to be larger than Europe and Aſia, though by them confeſſed to be AN EUROPEAN ISLAND!

We ſee evidently that it was by way of pre-eminence to all other iſlands in that ſea, called the Atalantic Iſle, and it only remains to aſcertain the place, and all the other difficulties will diſappear. Homer tells us, in the Odyſſey, that immediately after the taking of Troy, which was A. M. 2767, Ulyſſes found Calypſo, the daughter of Atlas, ſeated in this iſle, which, on account of its great antiquity, he alſo calls Ogygia. He tells us that it was about ten days ſail from the Pillars of Hercules, at leaſt that Ulyſſes was ſo long in his paſſage to it; and that it was named the Woody Iſland likewiſe. Ireland being always called Ogygia, as well as Inis na Bhfiodhbhaidhe, or the Woody Iſland, and its diſtance from the Streight's mouth agreeing ſo exactly with

* Chronology.

Homer, would tempt one to pronounce it at once the happy iſland alluded to. Plutarch, in his life of Sertorius, throws new lights on this matter. This great commander, he tells us, determined to make it his retreat from the perſecution of his enemies; and he deſcribes ſo exactly its ſoil and climate, and its diſtance from Africa to be about 1200 miles, that no other country could be found to anſwer the deſcription, though M. Dacier, in his tranſlation of this writer, affirms it to be Andaluſia, and ON THE CONTINENT too! But leſt what is ſaid may not be thought ſufficient to identify the place, Plutarch in an other work tells us *, that this Ogygia, this famous Atalantic Iſle, is oppoſite to the Celtæ, and but four days ſale from Britain!

The country being thus I apprehend *aſcertained*, we will by the help of our annals eaſily diſtinguiſh the hiſtory from the allegory, and from the fable. The hiſtory comprehends a great ſpace of time. It alludes to their firſt ſettlement in Egypt, and to their ſubſequent exploits in Greece and Africa, as we ſhall preſently ſee. Neptune, who was ſuppoſed to preſide over the ſea, was the father of Atlas; this laſt, by his knowledge in aſtronomy and invention of the ſphere, greatly improved and extended navigation; hence the ſtrength and power which commerce afford, are alluded to; hence, by way of pre-eminence in maritime affairs (which Tacitus many centuries after acknowledged), this country was called THE ATALANTIC ISLE!

After ſuch proofs and ſuch illuſtrations of times ſo extremely remote, will any candid man of letters deny the truth of our early records? will he any longer refuſe us the uſe of letters, when it appears to demonſtration, that the very father of letters, of arts, and of ſciences was our great anceſtor? will he deny us the early uſe of ſhips, when it becomes evident, that the firſt inventor of ſhips

* De Facie in Orbe Lunæ.

and

and of navigation were our *great anceſtors?* But all theſe relations will acquire new dignity by purſuing theſe emigrants from their dereliction of Egypt, till their final ſettlement in Ireland, which I ſhall deſcribe with the moſt exact fidelity from our annals; and then, as I have hitherto done, bring illuſtrations and proofs from the mutilated records of the different countries they paſſed through. It is agreed upon in courts of juſtice, that circumſtantial evidences, and by parties no way connected with each other, ought to be preferred to poſitive facts; for in the firſt inſtance no impoſition can be intended. This ſurely ought to carry the greateſt weight in hiſtory, eſpecially ancient hiſtory when ſubject to the ſmalleſt doubt.

CHAP. III.

Migration of the Gadelian colony to Crete—to Phœnicia—of the Syrens—land in Getulia—proceed to Galicia, and found the city Brigantium—of Gollamh or Mileſius, and his exploits in Phœnicia and Egypt—of Heber and Heremon, and their reſolution to quit Spain.

THE dereliction of Egypt by the Phœnians, or poſterity of Gadel-glas, happening in the adminiſtration of Sru, we may fix it in the year of the world 2046, and tenth year of his reign. Sru and his ſon Heber-Scot were the conductors of this colony, who the high-prieſt was we are not told; but we ſuppoſe it to have been the famous Cadmus, ſo celebrated in Grecian hiſtory, and brother to Sru.

Crete at once yielded to them its ſovereignty. It appeared to the old inhabitants a bleſſing; for inſtead of diſtreſſing and hunting

ing them down like wild beaſts, they introduced amongſt them the ſocial arts. They formed them into communities; they inſtructed them in agriculture, in arts, and manufactures. Cadmus taught them letters, the knowledge of the Deity, the reverence due to him, and the duties they owed to each other, and to ſociety. The Deity they worſhipped in his attributes; and the ſun, the moon, and the ſtars ranked foremoſt in their theology. The Curetes or warriors, inſtructed them in feats of arms, and in the warlike dance. Virgil calls Crete *ora Curetum*—"Et tandem "(ſays he) antiquis *Curetum* allabimur oris." Should we ſuppoſe the name of Crete to have originated from theſe Curetes, as Virgil ſeems to hint, our language would wonderfully explain it. Curat is Iriſh for a knight; and the Curaithe na Croabh ruadh, or knights of the Red-branch, were an hereditary order of chivalry, which flouriſhed through all periods of our hiſtory. The time which this colony ſpent in Greece, it is agreed, was juſt fifty years; ſo that according to our mode of calculation Sru died in Crete, A. M. 2071, and his ſon Heber-Scot ſailed for Phœnicia, the ſeat of his anceſtors, A. M. 2096. He was received with great affection by his kindred, and the Pſalter Caſhill affirms, that he died poſſeſſed of the ſupreme command in Phœnicia, but was killed in battle by Naoine, of the poſterity of Neanuil, eldeſt ſon to Phænius.

Boamhain ſucceeded his father Heber-Scot, A. M. 2106. Great conteſt aroſe between him and Naoine. War and peace ſucceeded each other for a number of years; at length Boamhain fell by the ſword, A. 2141. Oghamhain took command of the ſhattered forces and ſhattered fortune of his father, and by courage and perſeverance arrived at the ſame degree of power. He alſo fell in battle, A. M. 2176, and ſo gave way for his ſon Tait. To him ſucceeded Aghnoin, A. M. 2211. This prince in battle engaged hand to hand with Riffleoir, of the progeny of Neanuil, and

and ſlew him. This ſo inflamed the followers of his houſe, that they vowed a total extirpation to the progeny of Niul. Forſeeing the impoſſibility of protecting themſelves from the approaching ſtorm, in a ſolemn council they agree to quit for ever this country of their anceſtors, and having armed and fitted up their ſhips they proceeded to ſea, A. 2240, under the command of Aghnoin, and his brother Heber preſided as high-prieſt. Aghnoin had three ſons, Ealloid, Laimh-fionn, and Laimh-glas; and Heber had Caicer, and Cing.

For a conſiderable time was this fleet toſſed up and down; ſometimes landing on ſome iſland, and, after refreſhing themſelves and refitting their ſhips, again proceeding to ſea. During this period Aghnoin died, A. M. 2242, and was ſucceeded by his eldeſt ſon Lamh-fionn. Some time after they made for the iſland Carenia, being obliged ſo to do by a violent ſtorm. Here they repoſed themſelves for fifteen months, and in this interval died Heber the high-prieſt, and Lamh-glas one of his nephews; and we are told were buried with great funeral pomp. His ſon Caicer was appointed to fill his place, and having prepared every neceſſary for a long voyage, and ſacrificed to the gods, particularly to Neptune, Caicer was conſulted as to what the fates had decreed with reſpect to them, and whither they ſhould direct their courſe? He anſwered they were to ſteer to the weſtward. That the land reſerved for their poſterity, was the moſt weſtern iſland in the world; but which neither they nor their iſſue for ſome generations were to poſſeſs. They, overawed by this prophecy directed their courſe to a country called in all our ancient MSS. Gaothlaigh-Meadhonacha. But the voyage to this land we are told was very dangerous; firſt on account of latent rocks; and after this, by reaſon of the enchanting notes of Syrens and Sea Nymphs, whoſe powers of muſic were ſo bewitching as to abſorb all the faculties, and prevent the mariners from doing their duty, or keeping clear of the

the currents which inſenſibly brought them on theſe rocks. This is related in the Book of Conqueſts, the Pſalter of Caſhill, and in the Iriſh original of Keating, though omitted in the Engliſh tranſlation. To avoid theſe dangers, by the advice of Caicer, as ſoon as they approached theſe perilous ſeas, the ears of the crews of all the fleet were ſtuffed with wax; by which means they could the better attend to the means of avoiding theſe rocks and quick-ſands. From this ſimple relation it is evident they were near the Sicilian ſhores. The fable of the Syrens is as old as hiſtory, and is undoubtedly Phœnician; whether firſt invented to deter other nations from ſailing through the Mediterranean, as they wiſhed to monopolize the trade of all the world; or by way of caution to future mariners, in paſſing through the ſtreights of Meſſina, or the Syrtes, I ſhall not affirm. Certain it is that the early ancients looked upon this as a dangerous paſſage, and it is ſo deemed by ſome at this day. Homer forgets not in his Odyſſey to celebrate the addreſs of Ulyſſes in avoiding theſe Syrens; who, if we may believe the poet, had power to ſtop ſhips:—

Monſtra maris *Sirenes* erant quæ voce Canoræ
Quas libet admiſſas detinuere rates.

And near this place it was that Juno prevailed on Æolus to raiſe that terrible tempeſt againſt the Trojan fleet, which Virgil ſo poetically deſcribes in the firſt Æneid!

After clearing theſe dangerous ſeas, our colony landed ſafely in Getulia, on the African coaſts. They returned ſolemn thanks to the gods, and then proceeded to form a regular and permanent ſettlement, to explore the country and its ancient reſidents, and avail themſelves of this knowledge. Lamh-fionn died advanced in years, and was ſucceeded by his eldeſt ſon Heber, called Glun-fionn, or of the White-knee, A. M. 2281. Our annals record

record Heber as a prince of great abilities, bravery, and wiſdom; but illuſtrate this character by no particular inſtances. It is only ſimply ſaid that his ſon Adhnoin, called Fionn, was the next ruler of this people, who in time made way for Feabhar-glas. Next in ſucceſſion was his ſon Neannail; he was followed by Nuaghadh; Alloid then took the lead. Earachda, Deaghfatha, Bratha were the ſucceeding chiefs. In the reign of Bratha, the Gadelians in council took the reſolution of looking for new ſettlements; but the reaſon for this conduct is not aſſigned. After much peril and danger they at length happily paſſed the Pillars of Hercules, and landed in a large and ſpacious haven in Galicia. They immediately fell to work and raiſed breaſt-works and entrenchments to ſecure themſelves and their ſhips from the attacks of the natives, who were a very fierce and warlike people.

According to our calculation Heber aſſumed the command of the emigrants, A. M. 2281; from which period to the death of Bratha were nine generations, amounting one with another to 315 years; ſo that his death may be reaſonably reſolved into A. M. 2596. It was by the dint of the ſword and force of arms only, that this colony gained any footing in Spain. The Pſalter of Caſhill counts no leſs a number than fifty-four battles fought between them and the old inhabitants, during the reign of Bratha and his ſon Breogan.

A. M. 2597 Breogan aſſumed the command of this people. He completed the city began by his father, ſurrounded it with walls, outſide of which deep ditches were cut, which in honour to this prince, was called Breogan-ſciath, (pronounced Breogan-ſci) or the Shield of Breogan, Sciath being Iriſh for a ſhield, and from which came the Latin Brigantia. Having thus ſecured the ſafety of his people, his next care was to erect a pharos, for the direction of ſhipping from Ireland and Britain, with which he had opened a conſiderable trade. This pharos we are told, was ſup-

plied with reflecting and refracting glaſſes, with globes and other inſtruments for navigation. Keating, *in his original work*, quotes an early French writer, who affirms that this Breogan, whom he calls Brigus, was the firſt prince who raiſed revenues and built caſtles in Spain, and from whom the Spaniſh, as without doubt the Britiſh and Iriſh Brigantes are derived.

This gallant and warlike prince had ten legitimate children; but to his eldeſt, called Bille, was the ſupreme command aſſigned, A. M. 2630. He was not inferior to any of his predeceſſors in courage or abilities; having fought many battles with bordering nations, and always with victory. The other ſons of Bille were, Breagha, Fuadh, Muirtheimhne, Sula, Cuailgne, Blath, Aibhle, Nar, and Ith. They arrived at great power in Spain, ſubduing many provinces; and the iſſue of theſe princes remaining in that country aſſumed the name of Clana Breoguin, or the poſterity of Breogan, hence the Brigantes.

What other children were born to Bille we are not told; but his ſon Gollamh, called by way of pre-eminence Mile-Eſpaine, or the Hero of Spain, cuts a moſt conſpicuous figure in our annals. So much ſo, that as we retain the names of Phænians, Gadelians, and Scots, from his great anceſtors; after him we are called Clana-Mile, or the poſterity of the hero, hence Mileſians. This young hero had greatly diſtinguiſhed himſelf in feats of arms, in many campaigns he made under his uncles; who, if we may credit ſome relations, extended their arms as far as Caſtile, which from them was anciently called Briga. Every thing giving way to the arms of theſe adventurers, and peace and ſubordination being eſtabliſhed, Gollamh, impatient of new laurels, ſolicited his father's permiſſion to aſſiſt their Phœnician anceſtors, then greatly diſtreſſed by continental wars. This proves that a conſtant intercourſe was kept up between them for the ſake of commerce and other advantages. To this requeſt Bille conſented; and with

with a well appointed fleet of thirty ſhips, and a ſelect number of intrepid warriors, he weighed anchor from the harbour of Corrunna, for Syria. It appears that war was not the ſole buſineſs of this equipment; for in this fleet were embarked twelve youths of uncommon learning and abilities, who were directed to make remarks on whatever they found new, either in aſtronomy, navigation, arts, ſciences, and manufactures. They were to communicate their remarks and diſcoveries to each other, and keep an exact account of whatever was worthy notice. As this equipment was made in the reign of Bille, we may ſuppoſe it to have taken place, A. M. 2650.

He was received with diſtinguiſhed honours by the Phœnicians; and in order to bind him the firmer to their intereſt, Riffleoir gave to the young Spaniard his daughter Seang for a wife. We are told that he not only repelled and defeated the invaders of the country, but greatly extended their borders, and procured for them a laſting peace. During the courſe of theſe victories he had two ſons by Seang, Don and Aireach. His noble carriage, his ſucceſs, and this encreaſe to his family, ſo endeared him to the people, that Riffleoir, old and ſuſpicious, became highly alarmed and jealous, leſt he might attempt, as his anceſtors did, to wreſt the crown from his family. A council was called, and it was agreed to diſpatch Gollamh privately. But ſecret as this reſolution was taken, he got timely ſcent of it. He feigned an indiſpoſition till his fleet was made ready, which was done with great privacy; and then with a-choſen party he broke into the palace, putting to the ſword all oppoſers, but particularly the ungenerous Riffleoir.

From Phœnicia he proceeded to Egypt, and offered his ſervices to Pharoah, whoſe country had been aſſailed on every ſide by different invaders, but particularly by the Ethiopians. So celebrated a commander was received with open arms. He was aſ-

ſigned a diſtinguiſhed part in the army; and by degrees attained the chief command. His firſt care was to eſtabliſh exact diſcipline amongſt the troops, and then he led them againſt the enemy. His meaſures were ſo juſt, and his orders ſo well executed, that ſucceſs generally attended his ſtandard. As the higheſt mark of gratitude and approbation, Pharoah gave him to wife his daughter Scota; Seang, his firſt wife, being dead. By her he had two ſons born in Egypt, Heber-fionn, and Amhergin. If we ſuppoſe that his landing in Egypt was in A. 2660, his ſon Heber may have been born in 2665. He remained in Egypt for a conſiderable time after; and it is PARTICULARLY NOTED, that the literati in his train were inſtructed in all the wiſdom and learning of the Egyptians.

But his long abſence from Spain with ſo great a force, and the great age of his father, encouraged the borderers to renew their hoſtilities. The country was in the utmoſt diſtreſs, and he was conjured to haſten his departure. After taking leave of Pharoah and his court, he proceeded for Spain, where he at length happily arrived, and found the greateſt diſorder to prevail every where. The report of his return gave new courage to his people; and in ſome time he reſtored peace and happineſs to the land. He commenced his command over Spain, A. M. 2670, and died in an advanced age, leaving behind him eight legitimate and twenty-four illegitimate children, beſides theſe already mentioned; the remainder of his lawful iſſue were, Ir, Colpa, Arranan, and Heremon.

A. M. 2706 Heber-fionn, the firſt born in Egypt, was called to the ſucceſſion; and in ſome time after he aſſociated with him in the ſupreme command his youngeſt brother Heremon; and Amhergin was anounced high-prieſt. Theſe princes governed with great prudence, and highly encouraged ſcience and commerce; but powerful combinations of different people had diſtreſſed them ſorely

ſorely, and to theſe were added great calamities by uncommon droughts and famine. Their territories were gradually ſubdued till at length they were confined to a narrow tract. In this diſtreſs a ſolemn council of all the chiefs were ſummoned, to determine whether they ſhould make new efforts to recover the country, or ſeek ſome more beneficent ſoil. On conſulting the *Sacred Books*, 2734
Amhergin reminded them of the prediction of his predeceſſor Caicer. Ireland was the moſt weſterly ſituation: with it they carried on an extenſive trade; and this he aſſured them was the promiſed land; and at this time was the prophecy to be fulfilled. Theſe aſſurances of the high-prieſt determined their reſolution, and filled them with hope and confidence. But an attempt like this was not to be made on vague reports. Ith, the ſon of Breogan, was pitched on to viſit the country and explore its ſtrength; and from his report were they to be directed. But before we proceed farther in our narrative, it is proper, in an age like this, to call upon the teſtimonies of Grecian, Carthaginian, and Spaniſh hiſtories in ſupport of what is here advanced.

CHAP. IV.

The uncommon care taken at all times to preſerve the hiſtory of the voyages of the Gadelians—illuſtrated by, and illuſtrating the early Greek hiſtory—letters of the primitive Greek alphabet—objections anſwered—introduced into Greece long before the days of Moſes.

THE foregoing narrative faithfully extracted from the moſt reſpectable of our records, is the earlieſt account of coloniZation extant, and I think the beſt ſupported. It has not only been carefully handed down from age to age by our antiquarians, but

but honoured by the pens of our greateſt princes, ſuch as Ethorial, Ollamh-fodhla, Cormoc, &c. Ireland as well in her Chriſtian, as in her Ethnic ſtate, deemed it the moſt precious monument of her glory and of her antiquity. In the ſevereſt ſcrutinies our annals underwent, as, in the days of Ollamh-Fodla, Tuathel, Cormoc, and St. Patrick, theſe truths were never doubted. St. Fiech, this apoſtle's earlieſt diſciple mentions them, as well as his ſcholiaſt *. The Cion-Drom-Sneachta, wrote a little earlier, minutely details them. Ceann-foala, contemporary with St. Columba confirms the ſame. St. Cormoc has carefully preſerved them; Giolla-Caoimhain has done the ſame. In a word no writer of Iriſh hiſtory ſince has omitted them; and if we can procure foreign evidences to confirm theſe relations, it will ſet them forth in the higheſt point of view, and make the Iriſh chronology a kind of medium to ſettle with more preciſion ancient æras.

It is a point univerſally agreed upon, that the early Greeks were in a ſtate of ſavage barbarity, in the moſt extenſive meaning of the word, for a conſiderable time, until a ſet of people from Egypt came to ſettle among them. With theſe ſtrangers came arts, agriculture, letters, legiſlation, and religion; but though theſe luminaries came from Egypt, yet it is agreed that they were not an Egyptian, but a Phœnician colony; and we have in the ſecond chapter of this book aſſigned the reaſon of it. There is no fact in ancient hiſtory better aſcertained, than that the firſt poliſhers of Greece were theſe Phœnicians, and that the alphabet they communicated to them conſiſted of no more than ſixteen letters †. But though this is univerſally admitted, yet the Grecian hiſtorians are by no means in uniſon as to the time of this reformation.—The ſubſtance of what they have delivered, may be reduced to

* Colgan Trias Thaumat.

† Herodot. in Terpſicore. Plin. Hiſt. Nat. lib. vii. Joſeph. cöntra Apion. Tacit. Annal. xi. &c.

this.

this. Agenor and Belus, whoſe antiquity are ſo remote, that, according to their fabulous manner of writing, they have made them the ſons of Neptune, or the ſea, early agreed to ſeparate. Belus reſided in Egypt, and married the daughter of Nilus, by whom he had children. Agenor ſettled in Phœnice, and became the father of a numerous race, amongſt whom were Cadmus, Phœnix, and Cilix. Cadmus emigrated into Aſia Minor, Crete, Greece, and Lybia, with a numerous retinue of Phœnician followers, in all which places he founded colonies, and introduced amongſt them, letters, muſic, poetry, and other ſciences.

Here we ſee a great number of facts collected in one point of view; but for want of proper attention to chronology, of which the early Greeks were groſsly ignorant, ſo confounded and jumbled together, that no writer has been found hardy enough to attempt to reduce them to any hiſtorical order. Indeed Joſephus * treats their pretences to hiſtory and antiquity with the higheſt contempt; for though (ſays he) "it is acknowledged that they "received their firſt letters from the Phœnician Cadmus, yet, for "want of public regiſters, they are not able to produce any teſti-"monies of this, or indeed of any other point of high antiquity, "which might be depended on. Not ſo (continues he) with the "Phœnicians, the Chaldeans, and with us (the Jews), who have "from remote antiquity, by means of *regiſters*, and the *care of* "*perſons particularly appointed to this office*, preſerved our hiſto-"ries beyond all other nations!"

It is then manifeſt that this relation of the poliſhing of the firſt Greeks muſt have been, through neglect of theſe public regiſters, preſerved by *tradition only*; and that in after periods, when the Greeks, in imitation of other polite nations of antiquity, began to cultivate hiſtory, they committed theſe relations, ſuch as they

* Contra Apion.

found

found them to writing; but unable to trace the preciſe periods of theſe tranſactions, they gave them the beſt form they could. Our hiſtory will however, I think to univerſal ſatisfaction, clear up theſe difficulties, and prove that even tradition itſelf in hiſtory, is not to be deſpiſed.

We ſee the two brothers, Agenor and Belus agree to ſeparate; Belus marries the king of Egypt's daughter, and ſettles there, whilſt Agenor remains in Phœnice. Can any thing come nearer to the relations of our hiſtorians, of Niulus, the ſecond ſon of Phænius, ſettling in Egypt, and marrying the daughter of Pharoah, and of his elder brother's ruling in Phœnicia? We ſee even the names of Phænius and Niulus preſerved alſo by them, though miſplaced by groſs anachroniſm! Cadmus too, is made brother to Phænius, though it is manifeſt that he flouriſhed near 300 years after! Thus the traditions of the remote Greeks in the main are founded in truth, and the glory of illuſtrating them reſerved for Iriſh hiſtorians. Phænius, the inventor of letters was born, A. M. 1850: his ſecond ſon Niulus ſettled in Egypt A. M. 1941, and Sru, great-grandſon to Niulus, with his people, quitted Egypt A. M. 2046, twenty three years after the vocation of Abraham, according to the Hebrew computation. Every other relation which the Greeks give of theſe early luminaries, moſt wonderfully correſpond with our annals. Nothing can fuller prove the great antiquity of the æra in queſtion, than the number of letters then promulgated, which conſiſted by univerſal conſent of but ſixteen, and in our alphabet *at this day* we have but ſeventeen. Theſe original letters, by the conſent of Pliny, Euſebius, Plutarch, &c. were the following: A, B, Γ, Δ, E, H, I, K, Λ, M, N, O, Π, R, Σ, Υ, every letter of which we poſſeſs, except the H; and indeed, dûrſt I venture an opinion on this head, it would be, that the H was not one of theſe original letters. In the rude ſtate of languages it were abſurd to ſuppoſe ſix vowels in

ſixteen

ſixteen letters; but that one of theſe ſhould be a ſhort, and the other a long E ought not to be credited! for the additional E, like the additional O, muſt have been introduced in the more poliſhed and luxurious ſtate of the language. Inſtead of the long E, I judge the T muſt have been ſubſtituted, it being a letter abſolutely neceſſary in every ſtate of a language. This being granted, and I think a moſt juſt conceſſion, we ſhall clearly ſee that the early Greek letters, which they called Phœnician *, to diſtinguiſh them from the additional ones afterwards introduced, and theſe uſed by us at this day are the ſame; for I am ſatisfied that our alphabet originally conſiſted of but ſixteen letters, the F being a manifeſt interpolation of later times, the P anſwering every purpoſe for which it is uſed, except its total aſpiration.

But before we proceed farther, and to be certain of the ground we go on, it is highly proper to advert to ſome very ſpecious modern objections to the voice of antiquity, on the ſmall number of the original Greek letters. Meſſrs. Le Clere † and Goguet ‡ ſeem to ridicule this opinion, and to laugh at the accounts of the additional letters of Palemedes, of Simonides, and of Epicharmus! For ſay they, all theſe letters muſt have been adopted at the ſame time; becauſe original Greek words, as old as the very language itſelf, can nor could not be wrote without theſe ſuppoſed additional letters. But when theſe gentlemen ſhall be inſtructed, that there is at this day a nation in Europe (I mean Ireland) whoſe entire alphabet conſiſts but of ſeventeen letters; and that very many words cannot be pronounced by theſe letters, without changing their ſound, which is produced by an auxilary H after, or a dot (·) over ſuch conſonant, what will become of their objections? and yet had we not ſo glaring a proof to the contrary, I own, I

* Heredot. in Terpſicore.
† Bibl. Choiſ. tom. ii. p. 39.
‡ L'Origin des Loix, des Arts, & des Sciences, tom. iv. p. 68.

think it hard, that the evidence of all antiquity ſhould be rejected by plauſible cavils of modern ſceptics!

For want of fixing with preciſion the time of Cadmus's introducing letters into Greece, many miſtakes have happened. The very learned Jones * is greatly at a loſs to account for Cadmus's alphabet having but ſixteen letters; whereas (ſays he), in the days of Moſes who preceded him, the Hebrews had *then* twenty-two! It however appears evident by our annals, that Cadmus was prior to Moſes by above four centuries; after which period, it is not improbable but that the Phœnicians might have augmented their alphabet; whilſt the firſt emigrants and their poſterity, *even to this day, religiouſly preſerved the pure original one.* It appears from hiſtory, that not only the Greeks, but muſt European nations, borrowed from us their alphabet. Wormius † tells us, his countrymen's alphabet was called Ira-Letur, or Irlandorum Literæ; and to this day the Germans, and all the northern nations call a letter Buchtat, and Bogſtav, which names are accounted for, becauſe every letter of our alphabet is the name of ſome particular tree. The early Britons and Corniſh adopted our letters, and after them the Saxons. Nay, the northern Scots, who ſtill ſpeak and write the Iriſh, like all theſe others we have mentioned, in time changed their alphabet, for the one now generally received, and freely adopted all its letters; whilſt the Iriſh, *ſtedfaſt and immoveable*, never ſuffered the leaſt innovation in theirs! But beſides the ſmall number of letters in our alphabet, the ancient order in which they were placed, differing from that of all other nations, is a ſtill greater proof of their originality, and of their antiquity. The Phœnician letters of the Greeks, and the Iriſh, in their original order, will appear in the next chapter.

* De Studio veræ Theolog. p. 296. † Literæ Runicæ, cap. 5.

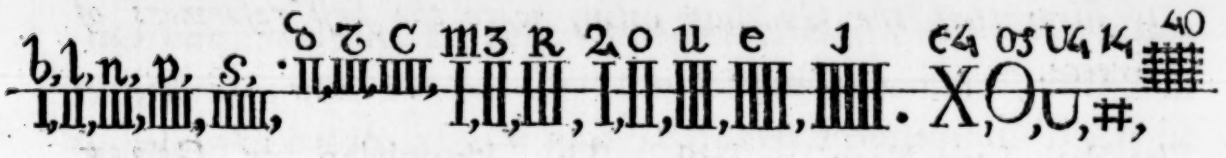
CHAP.

CHAP. V.

The Cadmean letters of the Greeks and the Iriſh, in their original order—the Greeks ſuppoſed to poſſeſs an occult manner of writing—figure of the Iriſh Ogham—proofs and reaſons offered, to ſhew that the Gadelian colony were the firſt reformers of Greece.

The Beth-Luis-Nion, or Iriſh Letters.		The Phœnician or GREEK Letters.	
LETTERS.	NAME.	LETTERS.	NAME.
b,b	Beith.	B, β	Beta.
l,l	Luis.	Λ, λ	Lambda.
N,n	Nuin.	N, ν	Nu.
P,p	Poth.	Φ, φ	Phi.
S,ſ	Sail.	Σ, ς	Sigma.
d,d	Duir.	Δ, δ	Delta.
t,t	Tinne.	T, τ	Tau.
C,c	Colt.	K, κ	Kappa.
M,m	Muin.	M, μ	Mu.
G,g	Gort.	Γ, γ	Gamma.
R,r	Ruis.	P, ρ	Rho.
A,a	Ailim.	A, α	Alpha.
O,o	On.	O, ο	Omicron.
U,u	Uillean.	Υ, υ	Upſilon.
E,ε	Eadha.	E, ε (probably the ancient)	Eta.
J,ȷ	Jodha.	I, ι	Iota.

Beſides this alphabet, the early Greeks we have reaſon to ſuſpect had alſo an occult manner of writing, like our Ogham, or Sacred Character. For Pauſanias ſays, that the coffer of Cypſelus, preſerved in the city of Elis, had on it inſcriptions IN OLD CHARACTERS, and STRAIGHT LINES. We ſhall exhibit a ſcheme of our Ogham, correſpondent with the above alphabet; as it may probably elucidate this remarkable paſſage of Pauſanias.



In this character, the ancient Druids committed their myſteries to writing, and ſome MSS. are yet preſerved in this ſtyle. The reader will eaſily perceive that the letters placed over theſe different figures, are only for the inſtruction of learners in this Ogham, and not uſed by adepts in it. Mac Curtin, an hereditary antiquarian, of the county of Clare, about forty years dead, tells us, in his Iriſh Grammar, that he has met with no leſs than thirty-two ways of writing this Ogham, ſo common and well known was it *even then!* The Iriſh had beſides this, other occult manners of writing by fixing on one or two conſonants, and forming from them a new alphabet. A great pity it is, that they, and other learned nations of antiquity, did not ſtudy perſpicuity in writing, rather than obſcurity. The Greeks made uſe of another manner of writing which they borrowed from the Phœnicians, and called Βουϛροφηδον; the meaning of which is, plowing with oxen; as, like the ridges of a plough, it went in parallel lines from right to left, and from left to right. The Cionn fa Eite, or head of the ridge, and Cor fa Chaſan, or reapers path, ſtill met with in numbers of old Iriſh parchments, ſeem to have been formed on exactly the ſame plan, and wrote after the ſame manner;

manner; ſo that we may preſume that the early Greeks borrowed this mode of writing alſo from our anceſtors.

In old Greek, as well as in old Iriſh, a ſingle letter ſtood for an entire word; a circumſtance, as far as I know, not to be found in other languages. A, amongſt the Greeks ſignified greatneſs, and in Iriſh it imports an hill, or aſcent. The Greek H denoted length, and I ſuppoſe E ſhortneſs. In Iriſh E is underſtood for wretchedneſs. The Greek O meant roundneſs; in Iriſh an ear, alſo a ſon. I, in Iriſh is frequently uſed for an iſland, as I-Collum-Cille, or the preſent Ionia; it ſignified alſo an art, or ſcience. In ancient Greece the laws were recorded in verſe, as beſt retained, hence Νόμος, which ſignifies a law, denotes alſo a ſong. Not only the antiquities and laws, but the druidical myſteries of the Iriſh were preſerved in verſe. If the Greeks had their Ithmian and Olympic games, the Iriſh had theirs alſo, at Tailtean, in Meath, but I judge with infinite more ſplendor; and they continued with us from the earlieſt periods to the diſſolution of the Iriſh monarchy in 1175.

It was a Greek cuſtom to entertain their gueſts for many days, before they enquired even their names. Thus Telemachus and his companions were entertained by Menelaus; and Paris and his aſſociates remained with him ten days before he enquired who he was. But Cretan hoſpitality was highly celebrated. In their public aſſemblies were two apartments, the firſt of which was for the entertainment of ſtrangers, who were ſerved before the king or his nobles. It is unneceſſary to remind our readers that HERE our anceſtors principally reſided during their ſtay in Greece. As to Iriſh hoſpitality, it was ſo celebrated as to become proverbial. It became an object of ſtate policy; and laws and regulations were made by the national council for its conduct. Lands in every part of the kingdom were allotted for its ſupport; and the Biatachs, or keepers of houſes of hoſpitality, were the

third

were the third order in the ſtate. Each Biatach muſt poſſeſs ſeven town lands, each of which comprehended ſeven plough lands. He was obliged to have ſeven ploughs at work in the ſeaſons, and to be maſter of 120 herds of cattle, each containing 120 cows. He was to have four roads to his houſe; a hog, beef, and mutton were always to be ready for the traveller and ſtranger; and of which houſes no leſs than 1800 belonged to the two Munſters! In the preſent age of Pyrrhoniſm, all theſe facts might be well doubted, had we not modern evidences to corroborate them; for, Sir John Davis, attorney-general, in the reign of James I. in his account of the *bleſſed reforms* made in the lands of the Iriſh, in the counties of Monaghan, Fermanagh, and Cavan, *in thoſe precious days*, by the inquiſition then taken it appeared, that the county of Monaghan *alone* contained 100 Balle-beatachs, to the ſupport of which were allotted by Mac Mahon, lord of the ſoil, 96,000 acres of land! Even at this day individuals keep up this ſpirit of hoſpitality; and the reader will be enabled to judge what the diſpoſitions of our people are, from what is *now* the practice of the middling and poorer Iriſh, in Munſter and Conaught. Their houſes are open for all poor ſtrangers. As ſoon as one enters and places himſelf by the fire, he looks upon himſelf, and the people look upon him ſo much one of the family, that he will riſe to welcome the next comer. Whatever the houſe affords they freely partake of. In ſome places, in cold wet nights, a door is left open, and a large fire burning for the uſe of any diſtreſſed paſſengers! I mention theſe facts, becauſe in all probability the very remembrance of them will be forgot by the next generation.

Heſychius tells us, that Βέλα in old Greek, ſignified Ἥλιος, or the ſun; and that in Crete they worſhipped this planet, under the name of Abelius; how near to our Bel, or the ſun! But, beſides what has been advanced, we have other evidences to direct us, who theſe luminaries of the Greeks were! for Diodorus tells

tells us, that very many words of theſe people were preſerved in the Greek language, even to his days, but particularly with regard to their religion. Of this I have given ſome inſtances in my *Introduction*, and in Dr. O'Brien's Iriſh Dictionary, are many more. The gods of theſe ſtrangers he tells us, they called Cabiri, which they worſhipped in groves; and Cobhar is Iriſh for aid or aſſiſtance. In their groves they gave out oracles; and moſt probably, on the reception of Chriſtianity, when druidiſm fell into diſrepute; the word Cabaire, which before denoted a divine inſpiration, was then *firſt* applied, to ſignify an idle prating fellow, and as ſuch it ſtands in our Dictionaries at this day. Add to this, that ſome places in Ireland yet retain the name, as Cabara near Dublin, &c. He tells us alſo, that the warriors of theſe ſtrangers were called Curetes; and Curat is Iriſh for a knight, a moſt renowned order of which flouriſhed in Ulſter for very many centuries, called Curaithe na Craocbh-ruadh, or knights of the Red-branch. Plato in Cratyl. tells us, that the ſun, moon, and ſtars, were the deities of the firſt reformers of Greece; and in a former chapter we have ſo abundantly proved this worſhip to be that of our anceſtors, that it would be but mere tautology to ſay more on that head here.

Not only the Greeks, but moſt other ancient writers, amongſt whom is Joſephus, are unanimous, that the Phœnician Cadmus, was the firſt improver of Greece. We have not however from Iriſh hiſtory any records of this name. It appears that the conductors of the Gadelian colony from Egypt to Greece, were Sru, and his ſon Heber. That Sru muſt have had more children cannot be doubted; and that the next to the heir of the crown, was the high-prieſt, who was alſo chief of the literati, we know was a rule obſerved by our anceſtors, from the days of the great Phænius. Cadmus, I do ſuppoſe—nay I muſt conclude— was a ſecond ſon to Sru, and of courſe filling this ſtation; and as it was a conſtant

ſtant cuſtom to beſtow on our anceſtors, ſome epithet expreſſive of their greateſt talents, ſo it is much more than probable, that they called this prince Cadmus, or the firſt adviſer or inſtructer, from Cead, firſt, and Meas, advice, in commemoration of his having firſt adviſed, inſtructed, and reformed theſe people.

CHAP. VI.

Hiſtory of the Hyperborean iſland—Ireland the country alluded to—of Abaris the Hyperborean—great lights thrown on theſe relations—objections to them removed.

HAVING I flatter myſelf proved in as clear a manner, as the nature of the enquiry will admit of, that our anceſtors were the firſt reformers and improvers of Greece; and having from this inveſtigation determined ſome controverted points in Grecian chronology, as well as illuſtrated ſome fabulous and obſcure parts of their hiſtory, and alſo demonſtrated, that this country was well known to their early poets; I ſhall now ſhew that their remote *hiſtorians were well acquainted with theſe facts*, notwithſtanding the hyperbole, of which theſe writers were ſo fond.

Aelian tells us *, that Hecateus of Abdera, a very ancient writer, compiled the hiſtory of the Hyperboreans, which work is alſo cited by the Scholiaſt upon Apollonius; and Diodorus Siculus †, from Hecateus, gives us the following deſcription of that country.—"It is (ſays he) a large iſland, little leſs than Sicily, "lying oppoſite the Celtæ, and inhabited by the Hyperboreans.

* De Nat. Anim. lib. ii. cap. 1. † Lib. iii. cap. 11.

"The

"The country is fruitful and pleaſant, dedicated to Apollo, and "moſt of the people prieſts or ſongſters. In it is a large grove, "and in this a temple of a round form, to which the prieſts often "reſort with their harps, to chaunt the praiſes of their god "Apollo. They have a language peculiar to themſelves; and "ſome Greeks have been to viſit this country, and to preſent "valuable gifts to their temples, with Greek inſcriptions. From "this famous iſland came Abaris to Greece, who was highly "honoured by the Delians. They can ſhew the moon very near "them, and have diſcovered in it large mountains, and the "prieſts and rulers which preſide over their ſacred temple, they "call Boreades."

Critics and commentators have formed varieties of conjectures on the above paſſage, nor are they leſs agreed in opinion where to fix this Happy Iſland; and yet the deſcription appears to me ſo clear, that I only account for theſe diverſities in opinions, from want of a well wrote hiſtory of Ireland. It being by Hecateus placed oppoſite the Celtæ, makes it evidently in the Atlantic ocean, ſince Europe was given as a poſſeſſion to the ſons of Japhet, and that no other iſland can be found to anſwer its ſize and deſcription but Ireland; and this likewiſe evinces, what we have already obſerved, i. e. that the Iriſh boaſt their deſcent from the Scythians, ſince we now ſee clearly, that Hecateus placing theſe iſlanders oppoſite the Celtæ, muſt be to ſhew they were a different people from the Celtes; theſe being the deſcendants of Gomer, but the Scythians of Magog. And here I will introduce ſome other proofs of the early Greeks knowledge of this diſtinction. Suidas, under the word Abaris, tells us very particularly, hat this famous prieſt came from Scythia to Greece, and from thence to the Hyperborean Scythians. From this account it is very ſingular, that he makes the Hyperboreans a Scythian colony; a diſtinction which we have always made—"Scoti ſumus, non Galli,"

was the anſwer of our anceſtors, to ſuch as attempted to make them and the Gauls one people! and here we muſt—indeed with aſtoniſhment—remark, how wonderfully our hiſtory elucidates the above, otherwiſe ſeemingly obſcure paſſages, which could not be poſſibly made, but by a people, amongſt whom a memory of our antiquities remained!

We ſee then by Hecateus, that this Hyperborean iſland, was fruitful and pleaſant; and on account of its temperature, dedicated to Apollo; and this is confirmed by Pindar, who calls them—Δᾶμον Ὑπερβορεῶν Ἀπολλωνος Θέραποντα—"the ſervants of the Delphic god", whoſe country he aſſures us, was — Χθονα Πνοιᾶς ὄπιθεν Βορέα—i. e. "a land placed beyond the chilling "northern blaſts." And Callimachus calls them Ἱερον Γένος, or the ſacred nation! Herodotus too, who is ſometimes called the the Father and Prince of hiſtorians, tells us *, that on account of their humanity and goodneſs, they were held as ſacred by all their neighbours. How well Ireland, even at this day, anſwers theſe encomiums, notwithſtanding the inexpreſſible hardſhips which her ancient children have LONG groaned under, need not be told; how much better it did in days of JUSTICE and SOUND LEGISLATION, the following picture of it, drawn about 1400 years ago, by Donatus, biſhop of Tieſoli, near Florence, will ſhew.—

Finibus Occiduis, deſcribitur optima tellus
Nomine and Antiquis, Scotia ſcripta libris.
Inſula Dives Opum Gemmarum, veſtis, & Auri:
Commoda Corporibus A'ire, Sole, Solo.
Melle fluit pulchris, & lacteis Scotia Campis
Veſtibus, atque Armis, frugibus, Arte, viris.

* Lib. iv. ſeu Melpomene.

Urſorum

Urſorum Rabies nulla eſt ibi; ſacra leonum
Semina, nec unquam Scotica terra tulit.
Nulla Venena nocent, nec Serpens ſerpit in herbâ;
Nec conqueſta Canit, garrula rana lacu;
In quâ Scotorum Gentes, habitare merentur:
Inclyta Gens Hominum, Milite, Pace, Fide!

A great miſtake has however riſen, from the name given by Hecateus to this iſland, it being ſuppoſed from it to imply a northern people; hence ſome moderns have placed it under the arctic pole, and beyond the Riphæan mountains; yet though the later ancients ſeemed to conſider the meaning of the word in this ſenſe, it is nevertheleſs very curious that they ſtill conſidered Ireland as the country alluded to. Hence they have ſuppoſed it is called Hibernia, ab Hiberno Acre, from its coldneſs; and this will explain why Claudian in his panegyric on Stilichon, tells us, that,

Scotorum Cumulus flevit *Glacialis Ierne*;

and in an other line in the ſame poem, where he mentions the numbers of Iriſh, who invaded Britain at that time—

Fregit *Hyperboreas*, remis Audacibus Undas!

from which we may ſafely affirm, that when even a knowledge of the nature of the climate was loſt, ſtill a remembrance of the people, alluded to under this title, was preſerved. Indeed the analyſis of the word will plainly prove, that Hecateus meant by it, a country peculiarly bleſſed by nature—Ὑπερ Βορέαν—beyond the northern blaſts, or out of their reach! Thus Orpheus called it Ἱέρνε, or the Holy Iſland; Homer, Ogygia, or the moſt Ancient Iſland; Solon, and Plato, Atlantis, or excelling all other iſlands

in that immenſe ocean; and Hecateus, Hyperborea, or the moſt temperate of iſlands! all poetical and figurative appellations, and all evidently alluding to the ſame country.

By the large grove in which they worſhipped, and their temple being circular, we clearly ſee the Druid rites pointed at, and the circular ſtone pillars in theſe groves, of which many are yet to be ſeen, and ſome ſo near to Limerick as Bruff. He ſays, moſt of the people were prieſts or ſongſters. That there were vaſt numbers of the firſt we may judge from the great number of religious here, in the dawn of Chriſtianity; inſomuch that then, and for many centuries after, they were more active in planting the new doctrine abroad, then all the reſt of Europe combined. As to their Bards, no nation in the world indulged them more than the Iriſh. Every family had one or more; every general was attended in the field by his bard; every prince had a number; lands were allotted to them by the ſtates. In all wars and diſſenſions, their houſes, their perſons, and their effects were inviolate. They were exempt from public taxation, or any other hardſhip which might ſeem to clog or reſtrain their genius. Theſe great privileges at length induced ſo many idlers to enliſt under their banners, that, in one or two inſtances, the ſtate wiſely reduced their number, but never attempted ſuppreſſing the order. As to muſic, the ancient Iriſh excelled all others in it. Cambrenſis himſelf beſtows the greateſt applauſe to their powers in harmony; and as for the harp, need I ſay more on it than this, that they became ſo fond of it, as to make it the arms of Leinſter. As to the Greek inſcriptions, many ſuch, as well as Hebrew ones, Sir James Ware acknowledges to have met, and numbers ſtill are diſperſed through the kingdom. Their being able to bring the moon near to them, and ſhew in it many mountains, plainly points out the uſe of the teleſcope, and highly illuſtrates the account

count we have already given of the Tor Breogan, and of the knowledge of the ancients.

Abaris, ſays Hecateus, came from the Hyperboreans to viſit Greece; and though a barbarian in dreſs, as Himerus the ſophiſt (apud Photium, p. 1136) obſerves, yet he ſpoke Greek with ſo much eloquence, that you would have thought you had heard an orator in the midſt of the Lycæum. Now it is certain that the dreſs of the Scythians as deſcribed, exactly agreed with our ancient one; and as he was highly celebrated for his great ſkill in divination, one of the excellencies of our ancient Druids, and that his name is pure Iriſh and peculiar to this country, I think it gives the higheſt proof to the whole relation, for Heber has been from the earlieſt times a name peculiar to our princes and great men. Heber-Scot, led the Phœnician colony from Greece to Scythia; ſeveral others of the name were his ſucceſſors. Heber was the firſt monarch in Ireland of the Mileſian race. Another of the name preceded St. Patrick, in the Iriſh miſſion, and even refuſed to acknowledge Patrick as apoſtle of Ireland for a time; for, ſays the great primate Uſher *, "*Ibarus* vero nullâ ratione "conſentire S. Patricio, neque ei ſubjectus eſſe voluit. Nolebat "enim PATRONUM HIBERNIÆ de aliâ gente habere; Patricius "enim de gente Britonum natus eſt." See then how eaſy the converting the name Heber, into Abaris!

We have no records in Iriſh hiſtory to determine at what time this famous embaſſy of Abaris was; and the Greeks by no means agree as to the period. Without entering too minutely into an enquiry ſo little intereſting, we may I think ſafely affirm, that it muſt have been at a very early date. Voſſius †, who ſeemed to beſtow no ſmall time and trouble to ſettle this matter, places him before the days not only of Pythagoras, but even of Solon.—

* Britan. Eccleſ. Antiq. p. 801. † De Poet. Græc. cap. 3.

"Antiquii

"Antiqui omnes (ſays he), de *Abari* a loquuntior, ut non *Pytha-*
"*gora* modo, ſed Solon etiam antiquior." If this be admitted—and indeed I think it ought—we may be better enabled to explain Solon's account of the famous Atlantic iſland; which might probably be preſerved amongſt the Athenians, where it is known Abaris long reſided; and that in Egypt, this legiſlator might have continued his enquiries after theſe famous iſlanders. But after all that has been ſaid, it may juſtly be demanded, if the ancient Iriſh were theſe extraordinary luminaries ſo celebrated by antiquity, but particularly by the early Greeks, how reconcile this, to the picture given of them by their ſucceſſors? Strabo * tells us, that the Iriſh were the moſt abominable and deteſtable of people. That they devoured human fleſh, even that of their parents; committed inceſt, &c. Amongſt the Latins, Mela and Solinus are equally ſevere, in the ſhort accounts they have left of this people. But the account they give of the country itſelf, is the beſt defence of its inhabitants; for they tells us, it is cold, bleak, and unhoſpitable, ſcarce affording trees or vegetation, much leſs milk or honey!

However celebrated the Greeks may have been, at a remote period, for commerce and navigation, yet it is certain after their conqueſt by the Romans, they were no longer conſidered in that light. Indeed the Carthaginians poſſeſſing all the avidity for commerce and gain, of their Phœnician anceſtors, ſeemed to have monopolized the moſt conſiderable part of the then trade of Europe, as indeed they did of the reſt of the world, into their own hands. Nor does it appear that the Romans themſelves, after the deſtruction of Carthage, gave much attention to commerce; nay ſo little did they know even of Britain, notwithſtanding Cæſar's conqueſt of it, and the different Roman generals who

* Lib. ii.

after-

afterwards governed there, that it was not till the reign of Domitian that they obſerved it to be an iſland! ſo little informed of a country in their poſſeſſion for more than a century, we muſt not be ſurpriſed if ſubſequent writers groſsly miſrepreſented a nation, the avowed enemies of Rome. Inſtructed, that every thing ſhould ſubmit to Roman power, they repreſented whatever oppoſed this darling opinion in the moſt unfavourable light. If the ancient Iriſh were the ſavage nation theſe writers deſcribe them to be, we ſhould be able to trace ſome remains of it. But even at this day, though DOUBLED by *the hard hands of oppreſſion and tyranny*, the very common people diſplay more innate virtue, bravery, and hoſpitality, than thoſe of any other nation of Europe!

But we will be leſs ſurpriſed at this account from theſe writers, when we reflect on the treatment we have received from Britiſh writers, even in this enlightened age. We ſee our hiſtorians have affirmed that the Welſh are the deſcendants of our Breotan, as the people of Devon and Cornwall are of our Tuatha da Danaans, and the Brigantes from Breogan grand-father to Mileſius. The Venerable Bede extols in the higheſt manner, the learning, the ſanctity, and munificence of the Iriſh nation; and acknowledges that by them the Saxons were converted to Chriſtianity, and inſtructed in letters. Nor is Camden leſs diffuſive in his acknowledgement of the bounty and humanity of our anceſtors; yet this ſame Camden, the moment he enters upon that part of their hiſtory, in which they oppoſe Engliſh tyranny and oppreſſion, declares them a cruel and barbarous people, though ſtill adhering to the ſame laws and cuſtoms, which made them ſo conſpicuous in times of freedom and independency! Nor have ſubſequent Britiſh writers, from that period to this day, bluſhed at pouring out the moſt illiberal and unjuſt abuſes on our country and her gallant ſons. This being the caſe with the South

Britons,

Britons, what ſhall I ſay of their northern neighbours? this people, though confeſſedly an Iriſh colony, protected and ſupported by the mother in times of diſtreſs, and at length, through her means, arriving at the ſupreme command of that country—the Iriſh the vernacular tongue through the whole ſtate, two or and three centuries ago, and ſtill the language of one half—yet North Britiſh writers have, within a century paſt, been even, if poſſible, more ſcurrilous and ſevere than their ſouthern neighbours. Thus much I hope will ſuffice for an eternal anſwer to all the arguments drawn from Strabo, Mela, and Solinus.

CHAP. VII.

Miſtakes of later Iriſh writers, with reſpect to the voyages of their anceſtors—the names of places and paſſages ſtill ſo well preſerved as to point out the exact line—their landing in Cyprus—the fable and name of the Syrens explained—ſettlement in Getulia, before the days of Joſhua—called a Scythian colony—of Carthage—retire to Galicia—of the ancient Brigantium, and the Spaniſh hiſtory of it.

FROM the landing of the Gadelian colony in Phœnicia, the ſeat of their anceſtors, till the final quitting it by their ſucceſſors, affording us no opportunity of illuſtrating ancient hiſtory or chronology, we ſhall paſs by, but ſhall pay a proper attention to their expeditions from thence to their final dereliction of Spain.

Having conſtantly in their thoughts the Scythian origin of the Iriſh nation, our Senachies, or antiquarians, have fallen into great miſtakes

miſtakes in their manner of conducting them, from this Scythia to Spain. That the deſcendants of Magog by degrees extended themſelves over almoſt illimitable tracts of ground, both in Europe and Aſia, cannot be doubted; but at the very early period of which we now ſpeak, it were abſurd to ſuppoſe them numerous enough for ſuch extenſion. Yet our later writers, though treating of times ſo remote, kept ſtill before their eyes the interior ſeats which their ſucceſſors many centuries after poſſeſſed; and thus, by falſe reaſoning and falſe geography, brought them into Europe by ways impaſſable; and to prove this, I only refer to Dr. Keating, who has taken uncommon pains to prove the practicability of theſe wonderful travels.

But whilſt they have ſo groſsly miſtaken the voyages which the Gadelian emigrants purſued, it is very ſingular that they never once attempted to alter or corrupt the names of the different places, which the earlier and better informed writers tell us our anceſtors landed in, in their paſſage to Spain; and by this means have enabled us with preciſion AT THIS DAY to determine them. And firſt, we are told they landed in the iſland of Cherena, where they remained a year and nine months, in which time two of their chiefs died. Now it is very ſingular, and proves in the higheſt degree the exactneſs of theſe very early relations, to find by Joſephus * and other ancient writers, that the old name of Cyprus was Cherine! and this of courſe proves their paſſage was through the Mediterranean. Here follow more proofs. After quitting Cherena, and being toſſed about the ſeas for a conſiderable time, they prepare oblations to Neptune, and conſult the oracles through their chief-prieſt Caicer, to know where they ſhall direct their courſe; and he directs them to the moſt weſtern part of the world. Soon after this we are ſurpriſed with the

* Lib. i. cap. 6.

relation of a dangerous paſſage, occaſioned by the artful notes of Syrens and Sea Nymphs, which, by lulling the people to ſleep, endangered the deſtruction of the whole fleet; and to prevent the effects of which, by the advice of Caicer, their ears were ſtuffed cloſe with wax. This clearly alludes to their ſailing by Sicily, a paſſage, by the conſent of all the ancients, deemed highly dangerous. Some have endeavoured to account for the origin of the fable of the Syrens from the number of caverns on the adjacent ſhores, and the different vibrations and paſſages of the winds producing a ſtrange kind of melody, not unlike the Æolian harp. It is agreed that the fable of the Syrens is Phœnician, as well as the name. Should we derive this laſt from the Iriſh, Sigh a fairy, and Abhran (aran) a ſong, it will ſupport the aſſertion; and ſhould we advance that this relation gave riſe to the fable, I perſuade myſelf it may be well defended. Not only Sylla and Charybdis, but the Syrtes on the African coaſts were very formidable to the ancients. The ſtopping the people's ears with wax, for fear of being lulled to ſleep by the voice of theſe Syrens, was an excellent expedient to prevent any part of the crews of the different ſhips from ſleeping till they cleared theſe dangerous coaſts. This was a political and ſimple expedient; ſoon after which we read of their ſafe arrival in Getulia.

From what has been delivered in the two preceding chapters it has, I think, been clearly proved, that the very early Greeks were WELL acquainted with the hiſtory of theſe voyages and conqueſts of our anceſtors, though we ſee, according to their manner, immerſed in fable and invention. We may from thence preſume, that they furniſhed Homer with the ground-work of his Odyſſey, as well as Orpheus with that of the Argonautics; ſince both of them ſend their heroes towards Ireland, a country ſeemingly very remote from the ſcenes of action of their heroes. Jaſon, this laſt tells us, with his followers, SAILED BY IT; and Homer, after a

paſſage

paſſage of ten days, repoſes his hero in it, with Calypſo. The relation of Ulyſſes's paſſing by Sicily is highly improved from the original, and moſt poetically embelliſhed by the bard. Upon the whole, it appears to me, that the relation of theſe travels of our anceſtors, is, not only with reſpect to Iriſh hiſtory, a moſt valuable piece of antiquity, but with regard to the wonderful lights it throws on the remote hiſtories of other nations, infinitely more ſo.

The country in which theſe emigrants arrived after the above paſſage, though ſuppoſed by our antiquarians to be Gothland, yet we find it in all the old MSS. ſpelt *Gaothluighe Mheadhonacha.* This Gaothluighe by no means, as the learned O'Flaherty obſerves, correſponds in ſound with Gothia. It is evident then, it muſt be the Getulia bordering on Carthage, whoſe inhabitants, in the days of Dido, Virgil thus deſcribes.—

Hinc Getulæ gentes genus inſuperabile Bello.

The learned Heylin * is poſitive (and he produces his authorities) that Carthage was a flouriſhing Phœnician colony long before the ſacking of Troy; but what is ſtill more to our purpoſe, is, that we are told that Nonus, a Greek poet (from authorities which have been long ſince loſt), aſſerts, that Cadmus made a ſucceſsful expedition into this part of Africa †; and this by the bye, is a farther proof from the early Greeks of our hiſtory. It is agreed upon by all writers, that in the days of Joſhua, numbers of Canaanites fled from the edge of his ſword to Africa; however, if credit is to be given to our hiſtories—and I think none deſerve more—it is evident that it was peopled by our adventurers at a much earlier period than the days of Joſhua. Numidia propria

* Coſmograph. lib. iv. p. 879.
† Univerſal Hiſt. vol. xvi. p. 558. octavo.

is called by many ancient writers Terra Metagonitis. May we not then preſume that the Getulia of our anceſtors, was called in theſe early days, Getulia Metagonitis? We have ſeen how exactly our Cherena, and the Cherine or Cyprus of Joſephus agree, as well as our name of Letania, in the days of St. Patrick, with that ancient one of Brittany. By admitting this as the ancient name of the territory in queſtion, it will prove ſtill fuller the accuracy of our early geographers. Had we not the collateral evidences of Joſephus *, and of D'Argentre †, with regard to the ancient names of Cyprus and Brittany, it would not make the relations of our early writers leſs true in themſelves, however doubted by the critic; and the reflection that Numidia propria, was alſo called Terra Metagonitis, is a ſanction to the Gaothluighe Mheadhonachuagh of our anceſtors, being by ancient geographers called Getulia Metagonitis.

It being the voice of antiquity, that both Carthage and Numidia were very early inhabited by Phœnician colonies; and no two writers agreeing in the times of theſe ſettlements, the records of theſe flouriſhing ſtates being long ſince deſtroyed by the Romans—"whoſe virtue, generoſity of ſoul, and love of truth "thought proper to deny to poſterity ſuch information"—as the writers of the Univerſal Hiſtory remark ‡; ſhould we not gladly embrace any reaſonable account, that might help to ſet us right in theſe enquiries? ſuch is the one before us, of a Phœnician colony arriving in Africa about A. M. 2279, forming a regular ſettlement, and there reſiding for near 300 years; and the writers of the Univerſal Hiſtory think it probable, that *long* before the days of Joſhua, Phœnicians ſettled in Africa! The Carthaginian colony have been by ancient writers called Sidonians; and we NOW ſee, with what juſtice, ſince they muſt have ſettled there

* Lib. i. cap. 6. † Hiſtoire de Bretagne. ‡ Vol. xvii. p. 12. octavo.

long

long before the building of Tyre. Pliny and Mela tell us, that Cirta the capital of the Terra Metagonitis, or of Numidia propria, was alſo called Sithianorum Colonia; but this name is explained * by ſuppoſing it ſo called from a colony ſettled there by P. Sittius. The candid reader will however naturally ſuppoſe, that the Gadelian emigrants muſt have greatly encreaſed in 280 years; and being a commercial as well as a warlike people, that they might have planted colonies here, hence Sittianorum, or rather Scytianorum Colonia! for had it been ſo called from this P. Sittius, it ſhould be more properly named Sittii Colonia, not Sittianorum. The names of places anſwering exactly to the ancient Iriſh language, ſtrengthen theſe conjectures. Cirta the capital of Numidia was ſo called, as being the chief city; and Cathair is Iriſh for a city. From this Cirta we learn that Carthage took its name, and as it were a younger city; and the adjunct Oghe is Iriſh for a maid or virgin! The plain ſurrounding Carthage was called Magaria; and Mugh is Iriſh for a plain, and Arbhar (arar) corn. So that from this we ſhould conclude, that Magaria was not a part of the city, but a territory anexed to it for the ſupply of the citizens, ſo as not to lie expoſed to the caprice of the native Africans. The citadel built by Dido, was called Byrſa; and Bir is Iriſh for water, hence Birra in the King's County was ſo called, on account of the number of ſprings about it. So that we reaſonably ſuppoſe, that this fortreſs was ſurrounded by water, and which we ſhall ſee was the firſt ſecurity given to ſuch places in Ireland. Byrſa then may be rendered from the Iriſh language, SHIELDED BY WATER, from Bir, water, and Seigh, a ſhield! In fine the harbour of Carthage was called Cohon, and Cuan is Iriſh for an harbour. And here let me once for all remark, that, etymologies in general ſhould be very cau-

* Univ. Hiſt. vol. xvii. p. 543. octavo.

tiouſly

tiouſly admitted, as in themſelves of no great force in forming inductions from ancient hiſtory; nor ſhould I produce them ſo often on this and former occaſions, but that I am firſt warranted by the evidence of hiſtory.

After remaining in Getulia for eight generations, the Gadelian colony were led forth to make new ſettlements, under the conduct of Bratha; and after a long coaſting voyage, they at length caſt anchor in the Bay of Corunna, in Galicia, where they made an immediate lodgement, and ſoon after a regular ſettlement. The capital, which, after Breogan the ſon of Bratha, they called Cathair Bhreoguin, we ſee the Romans afterwards denominated Brigantium. From this Roman name, ſome have imagi nedBrigantium a Roman colony; but we here ſee it was founded long before Rome had an exiſtence. Breogan himſelf built a pharos, which after him was called Tor Breogan, or Breogan's Tower; and beſides a direction to ſhipping, it ſerved as an obſervatory, in which both reflecting and refracting glaſſes were depoſited. To ſuppoſe the ancients ignorant of the uſe of ſuch glaſſes, would be to give the lie to all antiquity *; our anceſtors, as a maritime ſtate, muſt be particularly attached to the ſtudy of aſtronomy. Hæcateus confeſſes, that, by means of glaſſes, they could bring the moon ſeemingly very near them. Our own writers have aſſerted that by their uſe they firſt diſcovered the Iriſh coaſts—ſome indeed have ſaid, from this famous pharos—but that muſt be underſtood, the deſcrying ſhips at a great diſtance in ſailing from thence.

But that this relation upon the whole, muſt have a foundation in truth, I collect from the following. Ludovicus Nonius † tells us, "that the Flavium Brigantium of the ancients, is modern "Corunna; and that the natives affirm Hercules to be the founder "of it, as well as of the tower, on the top of which, by wonderful

* Origin of Diſcoveries attributed to the Moderns. † In Hiſpan. p. 196.

"art,

" art, a reflecting glaſs was placed, by which veſſels at ſea and at a great diſtance might be eaſily ſeen." It is true he ridicules the ſtory, affirming that ignorance of language gave riſe to the miſtake, and that invention ſupplied the reſt; Specula (ſays he) which is Latin for a tower, they rendered into Speculum— " Nam cum Turris illa Specula dicatur, Speculum illud, miran- " dum ſine opifice ullo confinxere." But I think this explication will not make in favour of Nonius; ſince thoſe who had Latin enough to know that Speculum ſignified a reflecting mirror, could not miſtake Specula for any thing elſe than a tower; beſides, here is Iriſh hiſtory to confirm both the hiſtory and tradition of the country. Such relations as this are far from being rare in ancient hiſtory. We are told, that by means of a mirror placed on the Coloſſus of Rhodes, ſhips going to Syria and Egypt could be eaſily deſcried. Who has not heard of Archimedes's burning-glaſſes, by which he ſet fire to the Roman fleet? or of another recorded by Leo *, erected on a round tower at Alexandria, by one of the Ptolemies, which upon being uncovered before the ſun, could burn ſhips at a diſtance. So that we may affirm, that our Senachies were well authoriſed to declare, that glaſſes were uſed in the Tor Breogan, and that Ireland was firſt ſeen by ſome of them, brought for that purpoſe by Ith, in his voyage thither. And to juſtify the arts and ſciences they brought with them *here*, we have only to remind our reader that Mileſius, in his expedition to Phœnicia and Egypt, had in his retinue twelve youths of the greateſt abilities, to be inſtructed in the arts, learning, and manufactures of Phœnicia and Egypt.

* Deſcrip. Afric. p. 356.

BOOK III.

CHAP. I.

Ith lands in Ireland to explore the country—is appointed umpire between its princes, and is highly careſſed—ſuſpected for a ſpy—is attacked and mortally wounded, and moſt of his party cut off—the remainder return to Spain.

WE obſerved in chapter the third of the laſt book, that in a ſolemn council held in the Tor Breogan, by the ſons
2734 of Mileſius, it was unanimouſly reſolved by them to invade Ireland with all their power, and to ſubdue the country; and that Ith was firſt to proceed on diſcoveries, and to make remarks on the ſtrength of the natives, their different diſpoſitions, and the beſt places for landing troops. Accordingly, early in the
2735 next year, in a ſtout large ſhip, well equipt for ſuch an expedition, with an 150 ſelect men, commanded by his ſon Luaghaidh, beſides the crew to work her, he ſet ſail from Brigantium or Corunna, with a fair wind for Ireland, and after coaſting the country, he at length landed at a place called Daire-Calgach, (the preſent Derry) in the North. My reaſon for determining this the place of landing, is, becauſe the people, on enquiry, told him that the Danaan princes, who then ruled Ireland, were at Oileach Neid, not far diſtant. Now this was a very ancient palace of the kings of Ulſter, in the peninſula of Inis-oen—probably the Tor Conuing of the Africans—and not far from Derry. After landing his troops, he immediately ſacrificed to Neptune, the favourite marine god

god of this people. For, as we before obſerved, the very name is Iriſh, from Naoph, or Naomh, ſacred, and Ton, a wave. The omens were not propitious, but he was not to be diſcouraged. Numbers of the inhabitants went out on his landing, to know who this adventurer was, and what his buſineſs. He immediately anſwered them in the Iriſh language, that he and they were from one common ſtock, being both the deſcendants of Magog; that diſtreſs of weather, and want of proviſions, threw him on their coaſt; and that the laws of affinity, as well as of hoſpitality, pleaded in his cauſe and that of his followers.

Here we ſee to demonſtration the Mileſian adventurers well acquainted with the country, its inhabitants, and their anceſtry; and probably correſponded privately with the oppreſſed Belgæ, who certainly did aſſiſt them afterwards. We alſo find them ſpeaking the ſame language; nor is there in hiſtory a fact better aſcertained than this, notwithſtanding the *flippant* aſſertions of ſome moderns, who will, on their bare authorities, have it, that all the colonies, previous to the Mileſian expedition, came from Britain.

Ith and his attendants were invited into the country; and in this excurſion he took care to inform himſelf very minutely of every thing neceſſary for him to know. Being told that the three ſons of Cearmada Moir-bheoil, who then jointly ruled Ireland, were at Oileach-Neid, in order to agree about an equal partition of the crown jewels, he reſolved to pay his reſpects to theſe princes. To this purpoſe he waited on them, at the head of 100 of his men; and conducted himſelf before them with ſuch diſcretion and wiſdom, that they agreed to make him umpire between them; for it was apprehended that this diſpute would end in a civil war. In the diſtribution of theſe jewels he diſplayed ſuch regard to iuſtice and impartiality, that the brothers became quite reconciled to each other, and highly pleaſed with him. Upon taking

his leave he ſtrongly recommended a laſting love and union amongſt them; extolling to the ſkies the beauty, the fertility, and the temperature of the clime, and wondering how princes bleſt with the rule of ſuch a country, could harbour any thing in their breaſts but joy and feſtivity.

After his departure they began to reflect on the high encomiums he beſtowed on the country. They were no doubt ſufficiently informed by himſelf of the ſituation of his own people in Spain; and from theſe and other ſuſpicious circumſtances—probably his tampering with the Belgæ—they became convinced that his landing in Ireland, and exploring the country ſo cloſely, and with ſuch a large body of men, muſt proceed from very different motives to thoſe he aſſigned: in ſhort that he came as a ſpy; and that if he returned, he would make ſuch a report as would induce his friends on the continent to invade the country. They therefore judgedtheir ſecurity depended on cutting him off, and his whole party, before they reached their ſhip. This reſolution was no ſooner taken than put in execution. Mac Cuill or Eathoir, was immediately detached with 150 choſen men to cut off his retreat. Better acquainted with the country, he ſoon overtook Ith and his party, and directly commenced the attack. But Ith, judging that if he formed for a regular engagement, his whole party would be cut off by freſh troops pouring in, made diſpoſitions for a retreat, which he continued as well as he could till he came near his ſhip. Here he made a deſperate attack upon the enemy; but notwithſtanding his intrepidity, and that of his followers, after the loſs of the flower of his troops, and himſelf mortally wounded, with great difficulty the remains of his ſhattered troops retreated to their ſhip, carrying their general with them. The plain where this battle was fought, was from him called Mugha Ith, or the Defeat of Ith.

Under

Under the command of his ſon Lughaidh, they proceeded for Spain, and in their paſſage ſeveral of the wounded died, as did Ith himſelf; but his body was preſerved till they landed at Brigantium. Here it was carried on ſhore in great funeral pomp, and expoſed to the view of his friends and kinſmen, the better to exite their pity and their reſentment. Lughaidh then gave an ample detail of the country he left, and the different inhabitants of it; aſſuring them of the certain ſucceſs that muſt attend on their arms in this expedition, from their own known bravery, and from the ſupports they would find there. There needed not further inducements to a people already determined on invading Ireland; but they ſolemnly vowed to ſacrifice the three ſons of Cearmada, to the manes of the renowned hero Ith.

CHAP. II.

The Mileſians prepare to invade Ireland—names of the principal leaders in this expedition—land in Kerry—conſent to reimbark and put to ſea—the loſs they ſuſtained in relanding—attacked by the Danaans in their intrenchments, and repulſe them—advance into Meath, and engage the whole Danaan army, which they defeat with great ſlaughter, and poſſeſs themſelves of the country.

THE ſons of Mileſius, ſtimulated by glory, by revenge, and by conqueſt, were indefatigable in their preparations for the Iriſh expedition. Every thing being now in readineſs, with a large and well appointed fleet, conſiſting, ſays the Book of Invaſions *, of ſeventy-five ſhips, tranſports included, with

* Gabhail Clana Mile.

a large body of ſelect troops on board, under the command of forty captains of approved intrepidity, they ſet ſail from Brigantium. The Book of Munſter does not ſpecify the number of ſhips employed on this occaſion *, content to obſerve it was a large fleet. Bruodin † makes the number of ſhips to be ſixty-eight; Mac Geoghegan ſixty ‡; and the Leabhar Lecan. (fol. 28) one hundred and fifty! From the whole we may conclude it a reſpectable fleet at any time, but a very great one at ſuch a period as the preſent. The names of theſe different leaders have been carefully preſerved in our annals, and we ſhall mention them, as many conſiderable places in the kingdom yet commemorate them. Theſe were the ſons of Mileſius: Donn, and Aireach, born in Phœnicia; Heber-fion, and Amhergin, born in Egypt; and Ir, Colpa, Aranann, and Heremon, born in Spain. The ſons of Breogan, grand-father to theſe princes, who attended this expedition, were Breagha, who gave the name of Magh-Breagha to his ſettlement in Meath; Cuala, from whom Sliabh Cuala; Cualgne gave name to Sliabh Cualgne, in the county of Down; from Bladh was Sliabh Blama, in Leinſter, called; from Fuadh, Sliabh Fuadh; Muirtheimhne gave name to that plain, ſo famous for the defeat and death of the renowned Cucullain, in the county of Down; Nare, to Ros Nare; Eibhle, to Sliabh Eibhle, in Munſter; Lughaidh, grandſon to Breogan, to Corea-Luidhe, in the county of Cork. The four ſons of Heber, Er, Dorba, Fearon, and Feargna. Four ſons of Heremon, Muimhne, Luighne, Laighne, and Palp. The other commanders were, Buas, Breas, Buaighne, Fulman, Mantan, Caicer, Suirge, En, Un, Eatan, Sobhairce, Seadna, Goiſtean, Bille, Lui. Beſide theſe were many ladies of the firſt quality, amongſt others Scota, the widow of Mileſius, and many noble Spaniards, who went as volunteers on on this occaſion.

* Pſailter Caſhiol. † Propugnact. lib. v. cap. 9. ‡ Hiſtoire d'Irlande, p. 68.

The

The firſt land they made was Kerry; and here it was agreed in council, that the troops under the command of Heber ſhould land, whilſt thoſe under his brother Heremon ſhould ſail to, and diſembark on the Leinſter coaſts, the more to diſtract and divide the enemy. This landing was effected at Inbher Sceine, now the Bay of Bantry, and which was ſo called from Sceine, the wife of Amhergin, who was here drowned. From thence they marched to Sliabh-mis, were they encamped. Here, on conſultation, they agreed to ſend ambaſſadors to the ruling princes of Ireland, requiring their ſpeedy ſubmiſſion, otherwiſe denouncing againſt them war, with all its horrors; and as on ſuch occaſions perſons of the firſt quality were always pitched on, Amhergin, the chief-prieſt, was by his brothers appointed for this embaſſy.

Attended by ſome noblemen of the firſt quality, the chief-prieſt Amhergin announced the buſineſs of this embaſſy, to the ſons of Cearmada. Theſe princes, after conſultation, returned for anſwer, that they had no previous knowledge of this hoſtile attempt, and of courſe were not prepared for it. That it was contrary to the rules of war to take them thus by ſurprize; but if they would give proper time to collect their troops, they would then put the fate of the kingdom to the iſſue of a battle. After much altercation, the following terms were agreed to: namely, that Amhergin and his attendants were ſpeedily to return; that their whole forces were to re-embark; their ſhips to weigh anchor, and clear the coaſts. After which, if they made good their ſecond landing, the Damnonii would deem it an equitable invaſion, and either ſubmit or oppoſe them, as they found moſt convenient.

I ſhall make no comments on this extraordinary agreement; but obſerve to my readers, that it was faithfully adhered to by the Mileſian chiefs. They conveyed all their troops and proviſions

viſiôns on board, and put to ſea with their whole fleet. When they had all cleared the land, and were fairly in the main ocean, they tacked about to reach the coaſts they had left; but at this very critical time, a violent ſtorm of wind at weſt aroſe, owing, ſay our annals, to the magical powers of the Damnonii. But let that paſs as one of the many inſtances of pitiable credulity in our annaliſts, though, at the ſame time, of their great dread to alter the leaſt iota in the national records; ſince nothing can be more abſurd, than recuring to preternatural cauſes in accounting for facts which we know may happen, and often happen, as a weſterly is a kind of trade-wind on our coaſts. The wind encreaſing, and want of ſufficient ſea room, were the ſources of dreadful calamities. The galley commanded by Donn, ran into the Shannon, and was daſhed to pieces beyond the Caſhell, at a place which at this day retains his name, and every ſoul on board periſhed! Beſides this chief, we are particularly told that twenty-four common ſoldiers, twelve women, four galley-ſlaves, fifty ſelect warriors, and five captains, being all on board, ſhared his fate! The galley commanded by Ir, met the ſame fate on the Deſmond coaſt. The remainder of this fleet, though much damaged, ſtood off to ſea till the ſtorm abated, and then relanded at Inbher Sceine; but Arranan a moſt experienced ſeaman, in the height of their diſtreſs, mounting the maſt to ſecure ſome ſails, which none other had the hardineſs to attempt, was by the violence of the wind daſhed down on the deck, where he died. The place of his interment yet goes by the name of Cnoc Arranan, though vulgarly called Cnoc Arrar, bordering on the Shannon, in Kerry. The ſquadron commanded by Heremon felt part of this ſtorm, though moſt of them landed ſafely at Inbher Colpa, or Drogheda, ſo called from Colpa who periſhed here, as did likewiſe Aireach. Thus, by this high point of honour, of the eight ſons of Mileſius five periſhed in

in this ſtorm, beſides many ladies and captains of ſpecial note, and numbers of ſoldiers.

The ſecond landing was effected on the 17th day of the month Bel, or May, and the year of the world, according to the Hebrew, computation 2736. The troops of Heber immediately took poſſeſſion of their former camp, at Sliabh-mis; nor were the Damnonii in the mean time idle, ſince we find them collect ſo conſiderable a force as to attack his entrenchments the third day after his landing. The attack was long and bloody; but the Danaans at length gave way to ſuperior courage, having left 1000 of their beſt troops killed in the trenches. The loſs of the Mileſians was alſo conſiderable; 300 brave fellows falling by the ſword of the enemy, with two Druids, who animated them by their prayers, and two ladies, Scota, widow of Mileſius, and Fais, wife to Un. The next day the remains of theſe amazons were interred with great funeral pomp; Scota in a vale, to this day from her called Glean-Scota, near Tralee, where a royal monument was erected to her memory The beauty of this place has been celebrated by antiquity; but at preſent it appears a dreary uncultivated waſte, the fatal conſequences of depopulation and neglect of tillage! Fais was buried in another valley near Sliabh-mis, which yet retains the name of Glean Fais.

Encouraged by this firſt defeat of the enemy, the Mileſians in good order proceeded towards Inbher-Colpa, or Drogheda, to join their aſſociates commanded by Heremon; and we cannot doubt but that in their route they were joined by many malcontents, but particularly by the Belgæ. This junction was happily effected, and now united, they ſend a ſecond ſummons to the ſons of Cearmada to ſurrender the kingdom, or to appoint a day to put its fate to the iſſue of the ſword. Theſe princes return a reſolute anſwer, that they would die as they lived, monarchs of Ireland; and that they would meet them on the plains of Tailten, in Meath,

Meath, where the longeſt ſword and ſtrongeſt arm ſhould determine the conteſt. At the time agreed on the two armies met, reſolved on victory or death. Their numbers were nearly equal, as were the commanders; the three ſons of Mileſius, to wit, Heber, Heremon, and Amhergin, heading the invaders, whilſt the Damnonii were led on by the three ſons of Cearmada. The fight ſoon began, and continued with aſtoniſhing obſtinacy from ſun-riſe even to ſun-ſet, as the Book of Invaſions notes. The oppoſing princes eagerly ſought for each other, through numbers of wounded and dying enemies. At length they met. The fate of Ireland now, like that of Rome in the days of the Horatii, hung on the ſwords of theſe contending brothers! At length Mac Cuill fell by the hand of Heber-fion, Mac Ceacht was ſlain by Heremon, and Mac Greine by Amhergin. The Danaans, now deprived of their chiefs, gave way on every ſide; but this had more the air of a regular retreat, than a precipitate flight The victors wiſely conſidering, that if the enemy now eſcaped, it would be the ſource of freſh devaſtations, cloſely, but in good order, purſued them. The Danaans made a gallant effort at Sliabh-Cualgne, ſo called from Cualgne, the ſon of Breogan, who fell in this battle; a ſecond ſtand they made at Sliabh-Fuadh, ſo named from Fuadh, brother to Cualgne who here was ſlain. But more enraged than intimidated at theſe checks, the Mileſians continued the purſuit, putting to the ſword all the enemy they met, and ſo effectually broke them, that they were never after able to make the leaſt diſturbances in the kingdom; and ſuch as did not paſſively ſubmit to the new government, retired to Britain, poſſeſſing themſelves of Devonſhire and Cornwall, and carrying with them their name and language. Thus, after ruling Ireland for 195 years, under nine princes, were the Danaans completely conquered. From their hiſtory it is evident that they were a very warlike, as well as a learned people.

CHAP.

CHAP. III.

The policy and humanity with which the Mileſians treated their new ſubjects, contraſted with the oppoſite conduct purſued ſince the Revolution, and the effects of both—partition of Ireland by the conquerors, and their attention to its improvement—Heber and Heremon engage in battle, in which Heber is ſlain.

THE victorious Mileſians by this laſt battle acquired the ſo- 2736
vereignty of the whole iſland, and their mode of legiſlation proved them worthy of it. To contraſt their conduct on that occaſion, with that purſued by the later Iriſh, ſince the *Revolution*, muſt be to pay the higheſt compliment to their juſtice and ſound policy, at the expence of modern times. We have hinted in the laſt chapter, that the Mileſians were greatly aided in this war, by the remains of the Fir-Bolgs, or Belgæ, and the event proves they were. For we find Criomthan, a man of great conſequence amongſt them, appointed to the government of Leinſter, where they were moſt numerous; and it is evident that the Damnonii were ſtill a very powerful people in Ireland, and even governed the province of Conaught, till the middle of the third century! Many noble families from both ſtocks yet remain in the kingdom, and are often confounded with later people. By this policy, the nation, far from being depopulated, became thicker inhabited. The cruel hand of oppreſſion did not reduce them to deſpair. They were under no neceſſity of flying from their *fire-ſides and houſhold-gods*, to ſeek protection in foreign climates, and fight the battles of the enemies of their country! Though it appears that this people were completely ſub-

dued, and of courſe not in a condition to propoſe any terms, but accept of ſuch as the conquerors were pleaſed to impoſe on them; yet ſound policy pointed out to theſe laſt, the utility of making them eaſy and happy under the new government. The Belgæ were a kind of counterpoiſe to the power of the Damnonii; and thus by the old maxim, divide & impera, they peaceably governed the whole. Not only this, but we ſee they preſerved with the ſame care they did their own records, the hiſtory of theſe people!

How happy for Ireland; what millions of money, and thouſands of lives might have been ſaved to Britain, had ſuch principles of *equity and ſound policy* governed Iriſh counſels for eighty years paſt! At the *Revolution*, the Iriſh ſubmitted to the new government on terms which they purchaſed by the points of their ſwords. Never was treaty more ſolemnly recogniſed than that of the capitulation of Limerick, by which the Catholics of Ireland were ſecured in their civil and religious liberties! It was ſigned by Ginkel, king William's general, with three more general officers, and by Porter and Coninſby, lords juſtices of Ireland of his appointment, October 13th, 1691. It was confirmed in the fulleſt manner and moſt extenſive meaning of the words, by king William and queen Mary, for themſelves and for their ſucceſſors, on the 24th of February following. The entire capitulation, both civil and military, with the ſignatures of all parties, and the king and queen's proclamation, ratifying the whole, was then publiſhed in London by *royal authority*. Not only every article of this capitulation was ſhamefully broke through, without the leaſt pretence whatever; but *penal laws* of the ſevereſt nature were impoſed on the people! the moſt determined enemies to Britain could not more effectually ſerve France, than her pretended Iriſh friends did by theſe proceedings. The nobility, the gentry, and the commonalty of Ireland, now

now crowded by thouſands to France; and it appears by reſearches and calculations made at the war-office THERE, that from the year 1691 to 1745 incluſive, 450,000 Iriſh died in her ſervice *! It is the peculiar privilege of hiſtory to draw inſtructions as well from the bad policy, as the wiſdom of our anceſtors. By the moderation, equity, and ſound policy of the ſons of Mileſius, in the year of the word 2736, the conqueſt of Ireland added new ſtrength and dignity to the kingdom. Since its reduction A. C. 1691, arts, manufacturers, induſtry, and population have ſenſibly decreaſed; objects highly worthy the attention of modern times.—But from a digreſſion intended for the moſt ſalutary purpoſes.—

We have obſerved, that after the death of Mileſius, the ſupreme command of the province of Galicia, and whatever other territories belonged to it, were, by unanimous conſent, inveſted in his two ſons Heber and Heremon, in excluſion of the reſt. In like manner did the ſupreme command in Ireland devolve on them. The learned Dr. Keating and ſome other writers are of opinion, that the kingdom was divided into three ſhares: to Heber fell the two Munſters, to Heremon Leinſter and Conaught, and to Eimher the ſon of their brother Ir, loſt on the coaſt of Deſmond, Ulſter. This I cannot agree to; and as it will aſſiſt in forming a clearer idea of our hiſtory, I ſhall be the more explicit in it. It is moſt certain that all our annals agree, that the kingdom was divided between the two brothers, Heber and Heremon, and that Amhergin was appointed high-prieſt, and chief of the literati. That Heber, as elder, choſe the ſouthern half, a line being drawn from Galway to the Bay of Dublin; ſo that the provinces of Leinſter and Munſter, including the preſent county of Clare, fell to his ſhare, whilſt thoſe of Ulſter and Conaught were the

* Hiſtoire d'Irlande, tom. iii. p. 754.

property of Heremon. This is ſo true, that in every ſucceeding period of our hiſtory, when the houſe of Heber loſt the monarchy, they eagerly contended for this partition. Nor was it in the days of Con, of the hundred battles, that it was firſt made, as has been ſuppoſed; but only determined with more preciſion. The Book of Invaſions, the Pſalter of Caſhill, the Poem of Giolla Coamhain, of Torna Eigis, a writer of the fourth century, &c. are unanimous, that the iſland was thus divided. The Heberean half was in theſe remote days called Leath-dheas, or the ſouthern partition, and that of Heremon was named Leath-thuaidh, or the northern; as it has been ſince the days of the above Con, called Leath-Cuin, and Leath-Mogha, or Con and Mogha's ſhares. After this general partition of the kingdom, it is true that it ſuffered a ſubdiviſion; Heber aſſigning to Lughaidh, the ſon of Ith, a conſiderable territory in the preſent counties of Cork and Kerry, as did Heremon, large poſſeſſions in Ulſter, to his nephew Eimher. Theſe princes as well as the Belgian and Danaan rulers, were feudatories to the chiefs.

Certain it is, and it will appear through the courſe of this hiſtory, that ſome of the poſterity of Ith, and very many of thoſe of Ir, were monarchs of Ireland, in times ſucceeding the preſent period; but this will not invalidate what has been advanced. For it alſo is certain, that on every acceſs of power, the future kings of Munſter poſſeſſed themſelves of the ſupreme command of *ſouthern Ireland*; nor have I any doubt but that in the preſent partition, with it Heber had the title of monarch conferred on him. This queſtion has been matter of conteſt between Iriſh literati, in very remote, as well as in later times. We have a poem wrote in the fourth century by Torna Eigis, chief poet to Niall the Great, contending for the pre-eminence of the northern line. In the days of James the I. Teige Mac Bruodin, hereditary hiſtorian of the O'Briens, and of North Munſter, wrote in vindication of the

the claims of the *ſouthern* line; and was replied to by Lugha O'Clery, hereditary annaliſt to O'Neal, and to Ulſter. All theſe poems (in my poſſeſſion) are in relation to the diſpute no way important; but the knowledge they diſplay in different periods of our hiſtory make them well worth preſerving.

The nobility, the military, and the followers of theſe two princes, had eſtates and lands aſſigned to them, in proportion to their different ranks; but O'Naoi, a celebrated muſician, and Mac Cis, a bard of the firſt eminence, had like to have produced much trouble, each prince being fond of retaining both in his ſervice. It was however determined by lot, when the muſician fell to the ſhare of Heber, and the bard to that of his brother Heremon; an early index of that protection which the Iriſh nation ever after afforded to poetry and muſic! nor were arts, agriculture, and manufactures leſs attended to. It is neceſſary to remind my reader, that when Mileſius ſailed for Phœnicia and Egypt, in his train were twelve youths of remarkable abilities, who were chiefly employed in learning whatever new arts and ſciences were there found, in order to diffuſe them amongſt their countrymen, on their return to Spain. Many of the ſucceſſors of theſe, as well as twenty-four farmers of the beſt abilities arrived in this fleet. To each farmer a certain tract of ground was allotted for cultivation; and the plains thus reclaimed at this day, bear the names of their firſt improvers! as high a proof of wiſdom as can be ſuppoſed; ſince by this diſtinction they ſhewed, they knew how to prize and honour the arts of peace as well as thoſe of war. Nor ſhould it be forgot to the credit of our literati, that, whilſt many important actions of our anceſtors have been loſt, yet the names of ſuch princes as moſt remarkably attended to, and encouraged agriculture have been carefully handed down from age to age! Ireland was undoubtedly formerly, what China is at this day, one continued ſcene of tillage. The ſummits of the

the moſt dreary mountains at this day; and moſt of the bogs in the kingdom when gone to a certain depth, exhibit lively traces of the plough and the harrow *! In ſhort the ancient Iriſh, like the Chineſe and all other poliſhed nations, ancient as well as modern, deemed tillage the primum mobile of arts, of manufactures, and of induſtry.

But the preſent pleaſing dawn was ſoon clouded by ambition, for, rara concordia fratrum! like Pompey and Cæſar, Heber could not brook an equal, nor Heremon a ſuperior, as Lucan expreſſes it,

Nulla fides, regni ſociis; *omniſque poteſtas*
Impatiens conſortis eſt.

2737 Our writers tell us, that the ambition of the queen of Heber gave riſe to a war, in which this prince loſt his diadem and his life. On the confines of their different territories were three lovely vales, two of which were the property of Heber, the third that of his brother. Tea the queen of Heremon (we muſt ſuppoſe, to account for this quarrel) began to lay this out in great taſte; and the other lady mortified, requeſted the poſſeſſion of it alſo. Heber it appears, in compliance to his queen, ſolicited—but ſolicited in vain—this favour from his brother. However eaſy it may be ſometimes to reconcile men, yet diſputes amongſt the fair are not ſo ſoon compromiſed! the ladies on both ſides grew poſitive. Each engaged her huſband in her cauſe, and this diſpute, in itſelf of ſo little conſequence, was the ſource of the moſt dreadful calamities, and laid a foundation for theſe bloody wars which, for near thirty centuries after, diſtracted Ireland! Theſe altercations produced indifference on both ſides; this was ſucceeded by coldneſs; hatred ſoon followed; and re-

* Introduction to Iriſh Hiſtory, p. 132 to 136.

venge

venge and war were the certain conſequences. What a leſſon of inſtruction! the contending princes, no longer to be reſtrained by prudence, or fraternal love, agreed to put their cauſe to the iſſue of a general engagement. Both armies met on the plains of Geiſiol, in Leinſter; and Heber, beſides the loſs of three of his beſt commanders, and numbers of gallant ſoldiers, fell alſo in this battle, a ſacrifice to folly and vanity!

CHAP. IV.

Heremon proclaimed monarch—landing of the Picts, and hiſtory of that people—remarkable alliance between Heremon and them—he grants them ſettlements in Britain—landing of the Brigantes there—death and character of Heremon.

BY this deciſive battle with the *northern half* of Ireland, (for the children of Heber poſſeſſed the *ſouthern half*) Heremon became ſole monarch, being ſolemnly inaugurated, on the famous Liagh-Fail. 2737 He confirmed Criomthan, of the Belgic line, in his government of Leinſter; and Un, the ſon of Vighe, and Eadan who attended him from Spain, ſuperintended the adminiſtration of Conaught. Er, Orbha, Fearon, and Feargna, the ſons of Heber, ſucceeded to the command of the two Munſters, Conmaol, a fifth ſon, being yet too young. After this we read of an elegant palace erected in Meath by Heremon, which in honour to his 2738 queen, and I ſuppoſe to commemorate this bloody battle, he called Teamhuir, or the palace of Tea; and which ever after was the principal reſidence of the Iriſh monarchs.—But though the defeat and death of Heber weakened, yet they did not intimidate his faction. Caicer a principal commander of his, collected freſh troops

troops and gave battle to the Heremonians, in which he fell, and
2739 his party were defeated. The next year gave riſe to the battle of Bile-tene, in Eaſt Meath, in which the high-prieſt Amhergin was ſlain, and Irial, ſurnamed the prophet, was appointed his ſucceſſor.
2746 We are ſurpriſed to read in ſeven years after, that Un and Vighe, governors of Heremon's own appointment, invaded Leinſter, and were both cut off, and their army defeated by him, at the battle of Comhrar, in Meath.

In the reign of this Heremon and about the preſent period, it is univerſally agreed, that the Picts firſt landed in Ireland; not in the North, as Bede has affirmed, but in the Bay of Wexford. The Leinſter coaſts had been frequently annoyed, and the country ſometimes diſpoiled by Britiſh invaders, probably ſome of the exiled Damnonii; and theſe new comers being a warlike people, Criomthan, the Leinſter general, by advice of Heremon engaged in his ſervice, to repel theſe bold invaders; which they effectually did, at the bloody battle of Ard-Leamhnachta. Encouraged by this ſucceſs, they requeſted of the monarch an aſylum in Ireland, from all their diſtreſſes and calamities; but this could not be granted them, as the kingdom was not even then ſufficient to contain them *, and the other inhabitants. Finding the country fruitful and lovely, they formed a deſign to gain by treachery and force, what they could not effect by fair words. They entered into private treaty with the malcontents, which new governments never want; but however ſecret they imagined they carried on their ſchemes, Heremon was early appriſed of them, and formed the reſolution to cut them off in time, before they came to too great a head. Unable to oppoſe the impending ſtorm, they ſued for peace on ſuch terms as ſhould be impoſed on them; requeſted that ſettlements might be allotted

* Hiſtor. Eccleſ. Brit. cap. i.

them

them in Britain; obſerving, that by this means, they would effectually ſecure their own coaſts for the future from foreign inſults, as they would be always ready, with arms in their hands, to cut out ſo much work for the malcontents at home, that they would never after attempt to diſturb the preſent Iriſh government. To prove the ſincerity of their intentions, and their future dependance an Ireland, they at the ſame time requeſted wives from Heremon, engaging in the moſt ſolemn manner, that, not only then, but for ever after, if they, or their ſucceſſors ſhould at any time have iſſue by a Britiſh, and again by an Iriſh woman, that the iſſue of this laſt *only* ſhould be capable of ſucceeding to the inheritance! and which law continued in force to the days of Venerable Bede, i. e. about 2000 years! a mark of ſuch ſtriking diſtinction, that it cannot be paralleled in the hiſtory of any other nation under the ſun! The principal leader of this people on their landing *here* was Gud; but he dying, this compact was made with his ſon Cathluan, and from whom the Picts were alſo called Caledones, i. e. the poſterity of Cathluan; for Don in Iriſh, ſignifies a family. The Leabhar-Lecan (B. i. p. 14.) gives us the names of his two ſons, his principal warriors, his poets and his harpers. The name of his chief commander was Cruithneachan, from whom we reaſonably conjecture the Picts were afterwards called Cruithnhegh by our writers. Heremon gave for wife to Cathluan the widow of Breas, one of his deceaſed generals; and the other Pictiſh chiefs had aſſigned to them for wives, the widows of other officers ſlain in war. He alſo engaged to ſupport them in their new poſſeſſions in Britain, againſt all enemies whatever. Such was the riſe of theſe people, whoſe poſterity made ſo brilliant a figure in Britiſh hiſtory.—Invincible not only againſt the Britons, but even againſt the Romans, whilſt ſupported and protected by the foſtering hand which firſt gave them power and conſequence; and ſtill might continue to be,

had they ſteadily adhered to thoſe who only could ſupport them. But freed at length from foreign and domeſtic enemies, they had the temerity not only to attack, but for a time to expel the Iriſh colony from their ſettlements in North Britain; by which means national indignation was raiſed to ſo a high a pitch againſt them, that, in two or three centuries after, they were ſo effectually deſtroyed, that the ſmalleſt veſtige of this people, or their language, cannot be traced!

Some modern writers, often too ready to oppoſe their private opinions to the voice of antiquity, ſuppoſe that this landing of the Picts in Ireland muſt be at a later date than our annals ſet forth; imagining the country not THEN ſo populous, as Bede from us has aſſerted. But when it appears from our records, that it was inhabited for 790 years before; that almoſt every century gave it a new acceſs of power, by ſwarms of new comers; as the Africans, whoſe poſterity remained in the North, the Neimhedians, the Belgians, the Damnonii, and the preſent Mileſian ſettlers—when we reflect that the Mileſian fleet was alſo for ſome years employed in tranſporting new ſettlers from their acquiſitions in Spain, to ſtrengthen their power in Ireland, we muſt be convinced of the truth of the above account, Nay we ſee it further confirmed by the Clana Breoguin, or Brigantes, ſoon after petitioning Heremon for permiſſion to ſettle in Britain, which he alſo agreed to; aſſigning to them Cumberland, or the country of hills and vallies, from which they, as well as the Welſh, were called Cumeri. Thus it appears evident, that the Britons, the Belgæ, the Damnonii, the Picts, or Caledones, and the Brigantes, were diſtinct Britiſh colonies, by no means to be confounded with each other, as moſt Britiſh antiquaries have done. The Britons or followers of Briotan, firſt landed there about A. M 2380; the Belgæ, or ſecond colony, about the year 2541; the Damnonii, A. M. 2736; the Picts or Caledones, about the year

year 2744; and the Brigantes very ſoon after. This laſt migration certainly commenced in the reign of Heremon; he reigned ſole monarch thirteen years, ſo that we may ſafely fix it at A. 2749. All theſe different people, the Picts excepted, were originally of one common ſtock, and in the main ſpoke the ſame language, making reaſonable allowance for different people totally ſeparated from each other, and the alterations which may be adventitiouſly introduced by ſtrangers into their dialects in the different countries they paſſed through. The Picts were a people who had a language peculiar to themſelves. The Venerable Bede with ſurpriſing accuracy confirms all this. He tells us poſitively, that the languages of South Britain were the Britiſh and Saxon in his own days, and that of the North, the the Pictiſh and the Iriſh.

After a glorious reign of thirteen years Heremon died, leaving his crown to his three ſons, Muimhne, Luighne, and Laiſhne. He was a prince endowed with great abilities, as well for the field as the cabinet; and what added luſtre to theſe qualities, was his exemplary juſtice. The unnatural war in which he was involved with his brother, it appears was not, on his part, a war of choice, but of neceſſity. He made no indirect uſe of the power which the defeat and death of his brother gave him; his nephews ſucceeded peaceably to the territories of their father, and peace and ſubordination were eſtabliſhed over the kingdom. His ſpeedy defeat of the Pictiſh plot; but above all, his converting them into the unalterable friends, inſtead of the determined enemies of his country, deſerves the greateſt applauſe. It is impoſſible to paſs by this moſt remarkable LEAGUE, *eſpecially at this time*, without adverting to it. South Britain, inhabited by different colonies, inimical to each other, could not be formidable to Ireland, except in times of publick confuſion. If they were not the tributaries of the Iriſh, which

one would be apt to think, by theſe laſt aſſigning to the Picts, and afterwards to the Brigantes, ſettlements there, they muſt certainly dread their power. By eſtabliſhing theſe two colonies, they at leaſt proved what they could do. The Pictiſh league we ſee was a a ſtronger tie than that of blood; ſince the Brigantes, though of the ſame blood with the Mileſians, by degrees became reconciled to the Roman dominion, which the Picts would never hear of. Had this famous compact between the Picts and the Iriſh been confined to the iſſue of the firſt women only, no doubt, but in a generation or two, the affinity would be ſo far weakened, that they would neceſſarily unite with the other Britiſh colonies, in aſſerting their independence. But no ſuch thing! the ſame laws were to be obſerved in all future marriages. Britons could have no temptations to form alliances with theſe people, when the iſſue of ſuch contracts might be left deſtitute, and the family and fortune devolve on ſtrangers. The Picts neceſſarily ſought for wives in Ireland, and theſe cheriſhed, in the riſing generation, that love and reverence for the mother country which they themſelves ſo ſtrongly felt. Hence we ſee that the united powers of South Britain and of Rome could not ſhake their firmneſs, or diſſolve that league, which they formed with Ireland; and we ſhall alſo ſee, that by the conſtant aid from thence, they were enabled not only to repel, but to invade, and in fine to deſtroy the Roman provinces of Britain. Without this clue of Iriſh hiſtory, it would be hard to conceive, how this colony could ſingly remain oppoſed to the united powers of Rome and Britain, for near five centuries; not only this, but during moſt of this period, to act rather on the offenſive than defenſive!

CHAP.

CHAP. V.

The reigns of Muimhne, Luighne, and Laiſhne—of Er, Orba, Fearon, and Feargna— of Irial—Eithrial—Conmaol—of Tighernmas—he inſtitutes the law of colours—mines worked to great perfection—adores an idol.

THE three ſons of Heremon ſucceeded to the monarchy; 2750
but, inſtructed by the unhappy difference between their father and uncle, they agreed that each ſhould govern a year about. Muimhne as eldeſt, enjoyed it the firſt year. Luighne ſucceeded, in whoſe adminiſtration Muimhne died; and in that of Laiſhne, the ſons of Heber raiſed a mighty army, with which they engaged the Imperial troops, in the battle of Ard-Ladhran, in the county of Wexford. In this engagement the ſons of Heremon fell, and their army received a complete defeat.

Er, Orba, Fearon, and Feargna, governed the kingdom but 2754
one year; for I ſuppoſe, being not well united, enabled the Heremonian faction, conducted by Irial, ſurnamed the Prophet, ſuddenly to attack and defeat them.

Irial the Prophet, appointed high-prieſt by his father, on the 2755
death of Amhergin, aſcended the throne. Prudence and juſtice directed his counſels. Twelve extenſive tracts of ground were cleared of woods, and laid open for tillage, and took new names from the huſbandmen who reclaimed them. He conſtructed ſeveral places of ſtrength, erected many elegant public works, and ſucceſsfully defeated ſome powerful invaſions, particularly of the Africans, whoſe army he defeated, and cut off their chief commander *. After a reign of ten years he died.

* Leabhar Lecan, book i. p. 19.

Eithrial,

2765 Eithrial, the ſon of Irial was his ſucceſſor. Inſtructed by the precepts and by the example of ſo good a father, it was impoſſible but he muſt become a good prince. Seven more expanded tracts of land became obedient to the huſbandman through royal bounty, and peace and plenty ſmiled over the kingdom. With his own hand Eithrial recorded the hiſtory and exploits of his anceſtors, from the great Phænius; and it is more than probable that in his adminiſtration was the famous embaſſy of Heber, or Abaris, the Hyperborean Scythian, to the Athenians. It may be even ſuppoſed that at the ſame time, he ſent them a copy of this famous work. We know ſoon after this, that the mighty Seſoſtris, cauſed maps to be drawn of the different counties he ſubdued, copies of which he ſent to diſtant countries—even to the Scythians, ſays my author *! That ſuch an embaſſy was ſent cannot be doubted. It was a wiſe meaſure to renew friendſhip, extend commerce, and the glory of his people over Greece and Aſia; and this will explain, why the memory of theſe tranſactions were preſerved, even in Egypt, in the days of Solon, as we have already noted. Heber, or Abaris, the ſon of Tighernmas, was in all appearance this ambaſſador; as we know the blood royal only, were in Ireland employed in ſuch ſervice. But neither the learning or abilities of Eithrial could ſecure him from that violent death, which ſeemed to be the fate of moſt of his ſucceſſors, being cut off in the battle of Rahonen, in Leinſter, by Conmaol, after a reign of twenty years.

2785 Conmaol, the youngeſt ſon of Heber, and an infant at the time of his father's death, was ſolemnly crowned, on the Liagh-Fail, or ſtone of deſtiny. The Pſalter of Caſhill ſeems to dwell with pleaſure on the exploits of this prince: a proof, even in the tenth century, how warmly theſe party diſputes were ſupported.

* Euſt. in fine Epiſt. ante Dionyſ. Perieg.

" He

" He it was (ſays Cormoc), that killed with his own hand Eith-
" rial, the ſon of Irial the Prophet, in revenge for the blood of
" his father. He it was, that fought forty-five battles againſt
" the poſterity of Heremon. He it was, that ſlew his ſurviving
" ſon Pailp, and acquired the name of Conmaol, or the Prince of
" Chiefs, for he was ſuperior to all others of his time!" The Belgæ, ſupporting the line of Heremon, he ſeverely chaſtiſed; but finally fell in the battle of Aonach-Macha, by the ſword of Heber, the celebrated ambaſſador to the Grecian ſtates, after a bloody and diſturbed reign of thirty years. His burial place yet goes by the name of Feart-Conmaol, Feart being Iriſh for a burial ground.

Tighernmas, the ſon of Follain, ſon of Eithrial, ſon of Irial the 2815
Prophet, ſon of Heremon, ſon of Mileſius, ſucceeded to the monarchy. Notwithſtanding that his government was frequently diſturbed by the poſterity of Heber, having fought them in twenty ſeven different battles, yet we find arts, ſciences, and manufactures encouraged. He prevented thoſe diſorders frequently attendant on people, who diverge far from their ſphere of life, by a moſt wholſome though ſimple ſumptuary law *. By this law, which his ſucceſſors were ſworn to maintain, and which was called Ilbreachta. the peaſantry, ſoldiers, and lower order of people, were to have their garments of but one colour; military officers, and private gentlemen, two; commanders of battalions, three; Beatachs, Brughnibhs, or keepers of houſes of hoſpitality, four; the prime nobility and military knights, five; and the Ollamhs, or doctors learned in different ſciences, ſix, being one leſs than the chief rulers! This cuſtom of making various colours in cloaths honourable. we find to be extremely ancient. Thus we read in Geneſis, that—" Iſrael loved Joſeph more than

* Leabhar-Lecan, book i. p. 19.

" all

" all his children, becauſe he was the ſon of his old age, *and he* " *made him a coat of many colours!*" This ſame law we find eſtabliſhed in China, from the moſt remote antiquity. In this reign, mines of copper, lead, and iron were worked with great ſucceſs; and a conſiderable gold mine was diſcovered on the borders of the Liffy, which Uachadan, of Cualgne, brought to great perfection. Cups and goblets of maſſy gold were fabricated by this famous artiſt, and a variety of elegant colours for the apparel of the nobility found out; amongſt others, purple, green, and blue. Notwithſtanding the great fame of this prince, yet he greatly debaſed his character by idolatrous worſhip. Before his time the people worſhipped the ſun, the moon, and ſtars, as types of the Deity. He erected a famous idol, in a large plain in Breffni, called Crom-Cruadh; where attending to ſacrifice on the eve of Samhuin, or November, we are told that he and moſt of his attendants were deſtroyed by lightning. In commemoration of this great event, that plain is yet called Maigh-Sleachta, or the Field of Worſhip.

Writers are not agreed as to the length of this prince's reign. Mr. O'Flaherty * will have it but twenty-three years, whilſt Grat. Lucius makes it fifty-four †. I ſhall however adhere to what appears to me the moſt rational and beſt authoriſed, on this, as well as every ſucceeding occaſion, where I find our writers diſagree in their chronology. For the famous Giolla Caomhain, a writer of at leaſt 800 years ſtanding, in his poem ‡ fixes it at fifty years; and in this he is followed by Keating and others.

* Ogygia, p. 196, &c. † Cambrenſ. Everſus, p. 59.
‡ Reim Riogra, MS. p. 4. quarto.

CHAP.

CHAP. VI.

Of Bel and Samhain, the principal deities of ancient Ireland, and of thoſe of an inferior order—the tranſmigration of ſouls part of their doctrine—the reigns of Eochaidh, Cearmna, and Sobhairce, Eochaidh II. Fiacha, Eochaidh III. Aongus, Eana, Rotheachta, Seadhna, Fiacha II. Muinheamhoin, and Aldergoid.

HAVING had occaſion to mention the idol of Tighernmas, this ſeems a proper place to ſketch out to the reader ſome ideas of our national Ethnic worſhip. The ancient Iriſh, like moſt poliſhed nations, adored the Deity in his attributes. They worſhipped the ſun, by the name of Bel, ſometimes by that of its native name, hence the Apollo Grannius, an inſcription found in Scotland, or Apollo, the ſun, uniting as it were in this, his Iriſh and Roman names. Next to the ſun was the moon, which the Iriſh undoubtedly adored. Some remains of this worſhip may be traced, even at this day; as particularly borrowing, if they ſhould not have it about them, a piece of ſilver on the firſt ſight of a new moon, as an omen of plenty during the month; and at the ſame time ſaying in Iriſh, "as you have found us in peace and pro-"ſperity, ſo leave us in grace and mercy." This planet was undoubtedly worſhipped by the name of Samhain; and as the feaſt of Bel, or the ſun, was proclaimed by fires and other public rejoicings on May eve, ſo was that of Samhain, of the moon, the eve of November. The great temple of Samhain, was erected at Tlachta, in Meath, and that of Bel, at Uiſneach. The ſtars they alſo adored. When Ugaine the Great prevailed on the national

eſtates to ſwear allegiance to himſelf and to his poſterity, in excluſion of the other branches of the royal family, the oath they took, was—" By the ſun, the moon, and ſtars." The ſame was taken to Tuathal and to his iſſue; and it was " By the ſun, " moon, and ſtars," that Loagaire vowed to exonerate the province of Leinſter from an heavy tribute, long paid by them. They had likewiſe their river and mountain deities; thoſe who preſided over hills, and theſe who ruled the vallies; but next to the ſun and moon, Neptune was their principal deity. The oak was a tree particularly ſacred to them; hence their prieſts were called in general Druids, from Deir, an oak; however, the votaries of Samhain, or the moon, ſeemed to have prieſts particularly appointed for this worſhip. They were called by both Greeks and Latins Samnothei, probably from the Iriſh Samhain-Dia; as being votaries of the goddeſs Samhain. Whoever will take the trouble to examine Plutarch's treatiſe De Facie in Orbe Lunæ, will find abundant reaſons for ſuppoſing the worſhip of the moon highly cultivated *here*. The tranſmigration of ſouls and their immortality were carefully inculcated. Ruanus is ſaid in our ancient mythology to have lived many centuries. Modhruith, employed by Fiacha Muilleathan, the Pſalter of Caſhill, from remote authority, tells us, remembered the reigns of nineteen ſucceſſive monarchs of Ireland; and the dialogue between Oiſin and St. Patrick inculcates, though born in the ſecond century, that he was contemporary with this apoſtle, a thing impoſſible; and therefore I ſuppoſe ſome impoſtor, an old man, in his days pretended that he was Oiſin, none being alive to contradict him.

In a word, the ancient mode of worſhip adopted by the Celtic and Scythian nations of Europe, ſeems evidently to have originated in Ireland. This much at leaſt is certain, that the religion

religion of the Gauls, as delivered by Cæſar *, an indiſputable authority, and ſuch accounts as other writers, Greek and Roman, have furniſhed us, are in the fulleſt manner elucidated and confirmed by Iriſh hiſtory. On theſe matters I apprehend I have been ſo explicit in the firſt part of my Introduction to Iriſh Hiſtory, that to it I muſt refer ſuch as choſe further information on a ſubject ſo eſſentially neceſſary to the inveſtigation of *ancient European hiſtory*.

Annaliſts are divided in the preſent æra of our hiſtory. Some will have it, that there was an interregnum of ſeven years, when a ſon of Conmaol aſcended the throne. Of this opinion are the learned Lynch, and O'Flaherty; but as neither the *regal liſt of* Giolla Caomhain, the Pſalter of Caſhill, or the Bruodin Chronicle, take any notice of ſuch an hiatus in the conſtitution, I think myſelf well authoriſed to reject it; for, when we reflect on the nature of the ſucceſſion; that the nation, from the prince to the peaſant, was divided into claſſes; that honour and dignities were hereditary in families; and that in times of the greateſt diſtreſs, particularly the Daniſh wars, and thoſe that ſucceeded the Norman invaſion, almoſt to our own times, theſe cuſtoms prevailed—in fact the conſtitution ceaſed as ſoon as they were diſcontinued—we muſt doubt the probability of ſuch interregnum. Add to this, that after the death of Brien-Boru, when faction only gained the monarchy, and that ſuch as were appointed were obeyed but by their own party, ſtill elections went on; but thoſe elected were not acknowledged by our hiſtorians as monarchs, or Ard-Righs: they found out a more expreſſive name; and they were called ſometimes Gafra-Sabhrach, or monarchs obtruded againſt the ſenſe of ſome province. Whatever can give the moſt comprehenſive idea of our hiſtory and conſtitution, I ſhall not deem a digreſſion. Eochaidh Edgathach, ſon of Darius,

* Comment. lib. vi.

of the line of Ith, ſon to the renowned Breogan, ſucceeded Tighernmas. He was ſurnamed Edghadhach, or of the Many-co-
2865 loured Garments, becauſe he firſt adopted that regulation made by his predeceſſor. He was ſlain in the battle of Tara, by Cearmna, of the line of Ir, ſon of Mileſius, after a ſhort reign of four years. From the epithet Edgadhach given this prince, Dr. Lynch, as well as Mr. O'Flaherty, and from them later writers have aſſerted, that the ſumptuary law of colours was firſt promulgated by him. But a ſhort reign, full of confuſion and trouble, was not the time for eſtabliſhing and giving permanency to ſo wholſome a regulation; and therefore, by the authority of the Leabhar-Lecan, of Dr. Keating, and Bruodinus, I place it in the adminiſtration of his predeceſſor.

Cearmna and Sobhairce of the race of Ir, agreed to rule the kingdom alternately. The ſouthern half from Inbher Colpa,
2869 or Drogheda, to Limerick, was poſſeſſed by Cearmna; and the northern by his brother. Each built a magnificent palace in his partition; and theſe, as Giolla Caomhain notes, were the firſt Iriſh monarchs of the northern line. Their government was often diſturbed by attempts from both the Heberean and Heremonian lines. At length, after a reign of forty years, they were both cut off in battle; Sobhairce fell by the ſword of Eochaidh Mean, and Cearmna by that of a ſon of Conmaol, in the battle of Dun-Cearmna, now Dun-Patrick, in the county of Cork.

2909 Eochaidh II. ſon of Conmaol, ſon of Heber, ſon of Mileſius, aſſumed the reins of government. He was ſurnamed Faobharglas, or of the Green Edge; becauſe in his days the art of giving different colours to ſwords and arms was found out, and we are told that the points of his javelins and blades of his ſwords were coloured green. In the Pſalter of Caſhill he is called Faobhar-Dhearg, or of the Bloody Edge, to denote the execution he com-

* Comment. lib. vi.

mitted

mitted on his enemies. The Picts who had aided the houſe of Ir, or the northern line, in their late aſſumed power, he ſeverely puniſhed. He tranſported a conſiderable army into Albany, with which he reduced * this people to great diſtreſs. At length a peace was made; they engaging themſelves by oath, and giving hoſtages as greater ſecurity, no more to interfere in Iriſh elections. He alſo defeated the Heremonians in ſeveral engagements; but theſe military employments did not make him forget the arts of peace. Amongſt other proofs of this, we find he cauſed ſeven conſiderable woods to be cut down, reclaimed and laid open for tillage. Good fortune at length forſook him; for, after a glorious adminiſtration of twenty years, he was ſlain in the battle of Corman in Leinſter.

Fiachadh Labhruine, a deſcendant of Tighernmas, of the Here- 2929
monian line was his ſucceſſor. He was called Labhruine, from the river of that name, which firſt appeared in his reign. Loch Erne at the ſame time burſt forth from its bounds, covering a conſiderable tract of land, the property of the Ernains, of the Belgic tribe, and from whom it took its name. The plain adjoining was the ancient Maigh-Geaneim; and here it was that the Africans, in the days of the Partholanian and Neimhedian colonies, had their principal ſettlements. He defeated the Heberians in four pitched battles †; nor was he leſs ſucceſsful in Albany, where he ſent his ſon with a ſelect body of troops, to quell ſome diſturbances there. He was at length ſlain in the battle of Bealgadin by his ſucceſſor, after a reign of twenty-four years.

Eochaidh III. was the ſon of Mofeibhis, ſon of Eochaidh, 2953
ſon of Conmaol, of the race of Heber. He was called Mumho, on account of his great power and ſtrength; and the Pſalter of

* Keating, p. 1. † Bruodin de Reg. Hibern. p. 860.

Caſhill

Caſhill tells us, that from this ſurname Munſter took its name. He fell in the battle of Cliach, having reigned twenty-two years.

2975 Aongus, ſurnamed Ol-Bhuadhach, or the All-victorious, ſon to Fiacha Labhruine of the progeny of Heremon, was the next monarch. The reign of this prince is replete with mighty deeds. He reduced the Damnonii of Conaught to obedience, who began to raiſe troubles in the ſtate; ſome attempts of the Heberian line were rendered fruitleſs through his activity and courage. The Clana Bolg, or Belgæ of Britain, who with the Picts had aſſociated with the enemies of his houſe, he chaſtiſed, having for that purpoſe tranſported a powerful army to Britain *, In ſhort, that whole iſland was reduced, and obliged to pay homage and tribute to the Iriſh monarch. The Engliſh tranſlator of Keating tells us, that with other colonies of Britain, this prince brought into ſubjection the warlike nation of the Scots, who were before this a free people. I muſt however, in juſtice to the memory of that profound antiquarian, and to prevent any miſtakes of future writers, aſſure the public, that no ſuch aſſertion is to be found in the authentic Iriſh copies of that work; for the name of Scot was not even mentioned, as there reſiding for many centuries after. This prince beſides his great exploits in war, forgot not to cultivate the arts of peace, having cauſed ten large woods to be cut down and reclaimed for tillage. But in the eighteenth year of his government, a period was put to his life at the battle of Carman, in Leinſter.

2993 Eadhna Airghtheach, ſon of Eochaidh Mumho, of the line of Heber, was the ſucceeding prince. The epithet Airghtheach, or of ſilver, was beſtowed on him as being the firſt Iriſh prince that cauſed ſhields and targets of pure ſilver to be fabricated at Airgid-

* Ogygia, p. 206. Keating, &c.

ros;

ros; which with chariots and fine horſes he beſtowed on the moſt intrepid of his ſoldiers, as the reward of merit. This mode of honour was not peculiar to the Iriſh nation; ſince we read that Solomon * cauſed 300 targets of beaten gold, and thirty ſhields of the ſame metal, to be made for ſimilar purpoſes.

Certain it is that the Iriſh military—indeed like all true ſons of the blade—placed their greateſt glory in the ſplendour and richneſs of their arms. This Solinus †, otherwiſe no admirer of the Iriſh, fully confeſſes. That they alſo fought in chariots highly ornamented cannot be doubted; becauſe our hiſtory abounds with accounts of them, and the beauty, ſpirit, and even names of the very horſes employed with them are not forgot. We have ſeen when different coloured blades were introduced by Eochaidh; and this, and the account of our Carbads, or chariots of war, will fully explain the deſcription which Florus gives us of Bituitus, in the Allobrogian war ‡, "who added ſplendor to the triumph, "being drawn in his ſilver chariot with his arms of DIFFERENT "COLOURS, ſuch as he fought with." According to the Poem of Giolla Caomhain, the Pſalter of Caſhill, Keating, and Mac Bruodin, this prince reigned twenty-ſeven years, and then fell in the battle of Raighne.

Rotheachta, ſon of Moin, ſon of Aongus, Ol-bhuacadh, of the race of Heremon, aſſumed the monarchy. Of him nothing farther is related, but that after a reign of twenty-five years, he was ſlain in the battle of Cruachan by his ſucceſſor. 3020

Seadhna of the line of Ir, ſon of Mileſius, after a reign of five years, was cut off by his own ſon, aided by ſome African pirates. 3045

Fiachda II. the wretched parricide aſcended the throne. He was ſurnamed Fionſgothach, from Fion, wine, and Sgoth, a 3050

* Chron. chap. ix. ver. 15. † Cap. xiv. ‡ Lib. iii. cap. ii.

flower,

flower, as wine made of flowers was then much uſed. I ſhould rather with Bruodinus attribute it to the great plenty of wine then in Ireland; for to me it ſeems clear that wine was formerly made amongſt us. The Venerable Bede * affirms their uſe amongſt us; and ſhould it want farther ſupport, we find Iriſh words for every thing relative to this precious fruit; as Fion-Amhuin, a vineyard, Fion-Dios, a wine-preſs, Fion-Chaor, a grape, &c ſo that it is with ſome reaſon I affirm, that about this time the culture of vines was much improved in Ireland. After an adminiſtration of twenty years he was ſlain in battle by his ſucceſſor.

3070 The victorious Muinheamhoin, of the line of Heber, is acknowledged as the next monarch. He was ſo called, ſays the Book of Munſter, from inſtituting the military order of the Golden Chain, by which knights were for the future to be diſtinguiſhed, from the reſt of the prime nobility. For, ſays my author, Muince, ſignifies a collar of gold. He cauſed alſo helmets and armour to be made, and ornamented with pure gold. The gold in the front of the helmet was in form of a creſcent, and ductile. Many of theſe I have ſeen, and had one in my poſſeſſion, weighing two ounces, for a conſiderable time. The corſelets were alſo caſed with pure ductile gold. A ſilverſmith of the city of Limerick bought one of theſe from a farmer near Tulla, in the county of Clare, a few years ago; it weighed nine ounces, and many more were ſuppoſed to be found at the ſame time.

Coats of mail ſtudded and ornamented with gold, we find in very early uſe, and even amongſt nations not highly civilized—thus Virgil—

Loricam conſertam hamis, Auroque trilicem;

and again—

Nec duplici ſquama Lorica fidelis & auro.

* Hiſtor. Eccleſ. Brit. lib. i. cap. 1.

And

And the great antiquity of chains of gold round the neck, and of rings on the finger, will appear, by Pharaoh ordering both to be preſented to Joſeph *, on interpreting his dream. We find alſo in the army of Moſes, that the chief commanders wore chains of gold round the neck †.

The very great plenty of gold in Ireland in theſe early days, and in times much nearer our own, will not be diſputed but by ſuch as ſhut their ears to the voice of truth. They acquired it from native mines, and they extracted both it and ſilver, from their mines of copper and lead. They accumulated quantities of gold by their traffic with Spain, and with Africa; hence their ſhields of pure ſilver; hence their helmets and corſelets caſed with gold; hence the numbers of ſwords of mixt metal with gold handles, to this day found in bogs and moraſſes; hence the hoſtages detained at the courts of our monarchs, having their ſhackels of pure gold; hence the very harneſſes for horſes were ornamented with gold! Lord Strafford ‡ preſented to Charles I. the bit of a bridle found in Ireland of ſolid gold, weighing ten ounces; nay, long after the Norman invaſion, we find an act of the little Parliament of the Pale, prohibiting the uſe of gold in horſe furniture, but to perſons of a certain rank! But ſhould farther doubts remain as to this matter, I have but to refer my reader to more ample proofs §.

Aldergoid ſucceeded his father in the monarchy. As 3075
Muineamhoin diſtinguiſhed the knights from the other nobility, by chains of gold round the neck, ſo this prince directed that the Ollamhs, or doctors in different ſciences, ſhould conſtantly wear a gold ring; hence, ſays the Pſalter of Caſhill, he was called Aildergoid, from Failge, or Fain, a ring, Oir, gold, and Doid,

* Geneſis, chap. xli. ver. 42. † Numb. chap. xxxi. ver. 50.
‡ Warner's Introduction to Iriſh Hiſtory, p. 49.
§ Introduction to Iriſh Hiſtory, from page 206 to 215.

the hand. This continued ever after a cuſtom in Ireland, and when Charlemange founded the univerſities of Pavia and Paris, in the eighth century, Claude Clement, and John Scot, both Iriſhmen, were appointed regents, and then for the firſt time introduced on the continent the Birede, Biretrum, or doctor's cap, and the gold ring, as the inſignia of doctors, and by which they preceded all ranks but the nobility. After a reign of twelve years, he fell in battle by the arm of his ſucceſſor. He is called by Giolla Caomhain, Aldergoid a Ndoid, or Aldergoid of the Hand, from this inſtitution.

CHAP. VII.

Miſtakes with reſpect to Iriſh hiſtory corrected—their mode of ſucceſſion no proof of barbarity—poſſeſſed arts and ſciences in an eminent degree in thoſe early days—their frequent feuds no proof to the contrary.

BEFORE we proceed farther in our hiſtory, it becomes neceſſary to advert to, and refute ſome ſpecious objections made to our early annals. The few foreigners who have touched on our hiſtory, but particularly Britiſh writers repreſent it as that of a barbarous nation, in the peruſal of which, nothing new or intereſting is to be met with, but ſhocking recitals of princes murdering each other, and by this means ſucceeding to the throne. From prejudiced people, and a people ignorant of the language and antiquities of the country, ſuch ſuggeſtions may paſs; but when I behold a gentleman of Mr. O'Connor's abilities, joining in the *cry*, I cannot, I own, ſuppreſs my feelings.

In

In his diſſertation prefixed to *Ogygia Vindicated*, being a poſthumous work of the learned O'Flaherty, and in his notes on this work, he repreſents the ancient ſtate of Ireland very different from what it was. He ſays, that being originally peopled by Celtic and Scytho-Celtic colonies, from North and South Britain, they retained the ſame barbarous cuſtoms; and as in this aſſertion he contradicts *all* the antiquities of his country, he chuſes rather to accuſe their authors of impoſition and ignorance, than himſelf of willful error. Though in one place he confeſſes, that the Phœnicians, who inſtructed our anceſtors in the art of navigation, muſt have alſo communicated letters to them; yet in another he affirms, that it was not till the fifth age of Chriſtianity that letters were introduced amongſt them, by the Roman miſſionaries, when they laid aſide their Beth-Luis-Nion, and their Ogham! It happens however unluckily for the aſſumption, that this very Beth-Luis-Nion, which he tells us they then laid aſide, was the letter they then uſed, and the letter we uſe at this day! Will any man advance, that in the fifth century, the Latin alphabet conſiſted of no more than ſeventeen letters? But what makes it the more extraordinary, is, that we have reaſon to believe, that, except in what might regard church diſcipline, the Roman alphabet was ſeldom uſed. In my copy of the Pſalter of Caſhill, in a copy of Hippocrates, and in many early records on vellum, I find the Latin wrote in Iriſh characters. True it is, that in the days of St. Patrick they altered the arrangement of their letters; inſtead of the conſonants, as in the ſcheme I have already given, they commenced with the letter Ailim, or A; but ſure it cannot be inferred from this alteration that they took a new alphabet!

Nor can he be juſtified, when he tells us—"that our more "ancient monarchs were chiefly employed in diſtreſſing and kill-"ing each other—and, that they ſeemed to have loſt in Ireland thoſe "arts they brought from the continent." Other private opini-

ons obtruded in the teeth of ancient hiſtory, I ſhall paſs by, as they muſt fall of themſelves. But it becomes my indiſpenſible duty as an hiſtorian, to animadvert on whatever ſeems to carry a ſpecious appearance of reaſon and probability.

Conſtitutional pride, joined to innate bravery, ſeem to have been EVER the characteriſtics of the Iriſh nation. This pride conſtantly fed by the poems of the bards, and by the reflection of their high antiquity and noble blood, made them at all times—even to our own days—ready to ſacrifice every other conſideration to it. The unhappy differences that firſt broke out in Ireland, in the very infancy of the Mileſian government, were conſtantly kept alive from the ſame cauſe. The line of Heber, as being the elder branch, imagined they had an excluſive right to the monarchy. The other branches contended, that in a government where ſuperior abilities were ever preferred to lineal ſucceſſion, their claims were unexceptionable: as it is often the caſe in private quarrels, between people equally brave and proud, neither will recede, ſo with theſe, it would be deemed infamy in any ſucceſſor to recede in the leaſt from the pretenſions of his houſe, or to omit any opportunity of inforcing them. Yet even in theſe civil commotions (generally the moſt ſanguinary) there was obſerved a conduct peculiarly ſtriking, which ſeemed to elevate their characters beyond their neighbouring nations.

To outlive a general defeat; to exiſt after the loſs of the diadem, was to entail an eternal diſgrace on the family. It was acknowledged by the princes; it was conſtantly practiſed by them; and in this they were imitated by the knights, and the great nobility. *Is buane blath, na Saoighal*—"Glory is preferable to the "world," was a conſtant maxim amongſt our heroes. It was the anſwer of Cucullain, when requeſted by his officers to avoid engaging in the fatal battle of Muirtheimhne, till the arrival of Connal

Connal Cearnach *. And he further obſerved, that his vows as a knight obliged him to decline no engagement. When Eugene the Great, in the ſecond century fell in the bloody battle of Magh-Lena, his body pierced by a thouſand wounds, was raiſed on the ſhields of his enemies, and brought to Gaull, the monarch's general, "Lay down the body of the king of Munſter (ſays "he), for he died as an hero ſhould †!" In a word, not to multiply inſtances, but *a ſingle example* occurs in the whole Iriſh hiſtory of a prince's ſurviving the loſs of his diadem, and this was Malachy II. in the commencement of the eleventh century! Thus the death of the unſucceſsful competitor, inſtead of being a ſtain on our annals, only higher blazons the national character of our princes! Add to this, that ancient hiſtory, in general, ſhews, that few princes died peaceable deaths, which gave occaſion to the remarks of Juvenal, Sat. x.

> Ad generum Cereris, ſine cæde & vulnere pauci
> Deſcendunt reges, & ſiccâ morte Tyranni.

Nor ſhould the remarkable ſaying of Veſpaſian be forgot on this occaſion—"Stantem (ſays he) imperatorem mori opportet!" But if the violent deaths of theſe different princes, inſtead of being a ſtain on our annals, demonſtrate only their romantic bravery and exalted notions; the behaviour of the victors is the higheſt proof of *Mileſian beneficence*, the eternal concomitant of real bravery. On the death of the defeated prince—for he reſerved his life till he ſaw all loſt, and then ruſhed into the midſt of the enemy—the marſhal who attended, to ſhew where he was, ſtruck his ſtandard, which was the ſignal for retreat, when all carnage

* Catha Maigh-Muirtheimhne. † Ionſidhe Magh-Lena.

imme-

immediately ceaſed, and the defeated party returned home. No eſtates were confiſcated; nothing was forfeited; no advantages taken of the widow and the orphan! The children or dependents of the deceaſed prince were not ſeized, or their territories or eſtates uſurped. The glory of monarchy alone ſtimulated their ambition!

From this account we plainly ſee, that the violent deaths of our different princes in battle ſhould not, or ought not to be attributed to cruelty or barbarity; and upon retroſpection it will appear, (contrary to what Mr. O'Connor aſſerts) that they were employed in ſomething more rational, than "*diſtreſſing and killing each* "*other*." The very alliance formed between our firſt prince Heremon and the Picts, is as clear a proof of wiſdom and policy as the annals of hiſtory can produce. Nay, in the adminiſtration of the Damnonii, we find objects highly worthy attention. If the northern nations of Europe boaſt the early uſe of arts and letters, does not the hiſtory of our people juſtify and explain this? From this hiſtory alſo can we trace the origin of ſolemnly inaugurating our princes; the uſe of the ſword and javelin, and of the horſe in war! In the preceding account of our Mileſian princes, every proof is exhibited of a wiſe and poliſhed people. The nation claſſed, by which every rank in life was aſcertained, and that by a ſimple ſumptuary law, muſt proclaim an adminiſtration of wiſdom! Mines explored and worked to perfection; gold and ſilver blazoning on the arms of the military; cloaths manufactured; beautiful colours invented, and the celebrated dye of the Tyrians improved, ſurely demonſtrates a flouriſhing commercial people! Lettered men, preceding the firſt nobility—for as in China at this day, they ſeem to have been alſo the miniſters of ſtate—and even the form of paſſing doctors, as now every where practiſed, being at ſo remote a period eſtabliſhed

bliſhed amongſt us, will inconteſtibly proclaim a learned people! To conclude, is it poſſible to ſhew ſtronger proofs of unbounded humanity, than the eſtabliſhing houſes of hoſpitality for the relief of the ſtranger and the diſtreſſed; aſſigning to their ſupport large tracts of land in every part of the kingdom, and ranking the Beatachs, or keepers of ſuch houſes, next to the prime nobility! All which plainly ſhews—"that they did not loſe in Ireland "thoſe arts they brought from the continent!" In countries where the fine arts are protected, war will not injure, much leſs deſtroy them. The reign of Francis I. was one continued ſcene of war, yet he firſt introduced letters into France. The reign of Louis XIV. was long and bloody, and ſtill learning was never more flouriſhing there. Britain and Germany equally involved in war, yet ſtill protected letters; whilſt Ireland in peace for near a century, for want of countenancing, ſcience has in a manner fairly left them!

BOOK

BOOK IV.

CHAP. I.

The reign of Ollamh-Fodhla—reforms the conſtitution, and eſtabliſhes the famous Feis-Tamhrach—their manner of aſſembling, and the objects of their deliberations—other aſſemblies of an inferior nature — of Fion, Slanoll, Geide, Fiach III. Bearngal, and Olioll, ſucceeding monarchs.

3082 EOCHAIDH, the ſon of Fiachadh, ſon of Seadhna, of the line of Ir, after the battle of Tara, was ſolemnly inaugurated, on the Liagh-Fail, monarch of Ireland. The reign of this prince and the great reforms he made in the conſtitution, form a memorable epocha in Iriſh hiſtory. In the preceding reigns, the reader muſt have perceived the gradual advances to politeneſs and ſound legiſlation. The completion of this grand ſyſtem was reſerved for the preſent time. Eochaidh was a prince of great erudition, and on this account he got the name of Ollamh-Fodhla, or the Learned Doctor, or Legiſlator; and as he is better known by this, than his real name, by it we ſhall for the future call him. As Mumhain, or Munſter took its name from Eochaidh-Mumho, ſo did Ulladh, or Ulſter, by inflection, from Fodhla: hence it would ſeem that Munſter was ſo called from its ſuperior power (Mumho importing power and ſtrength), and Ulſter from its learning.

Fraught

Fraught big with the mighty projects of deſtroying national feuds, and tranſmitting the monarchy to his own immediate ſucceſſors, in excluſion of the other branches of the royal line, he began this great reform by eſtabliſhing a triennial parliament at Tara, to form general laws for the whole kingdom; and during which meeting the provincial kings and feudatory lords were conſidered as counſellors to the monarch only. To avoid the leaſt confuſion or cauſe of complaint, the arrangement of the people was ſuch as announced the higheſt degree of politeneſs. Miodh-Cuarta, where the chief aſſembly met *, was 300 feet long, thirty cubits high, fifty in width, and had fourteen doors. The monarch's throne was elevated in the center of this room, with his face to the weſt. The king of Leinſter had his at a proper diſtance, but lower, and fronting the monarch; the Munſter king was on his left hand; the king of Ulſter on his right; and the king of Conaught behind him. The reaſon why this laſt place was aſſigned the Conacian prince, was his being of the Belgic race. Long ſeats were placed for the other orders in the ſtate. In the firſt row were placed the Ollamhs, or doctors in ſciences, and which rank the Chriſtian biſhops afterwards held. The hereditary marſhal, ſtandard-bearer, and treaſurer, had places allotted to them; next came the chief of the nobility, at the head of whom were placed the knights; after theſe the Beatachs, and repreſentatives of towns and cities. Deputies from the Picts and Brigantes of Britain had alſo ſeats allotted them in this aſſembly.

This moſt auguſt convention met three days before the great feaſt of Samhuin (i. e. before the firſt of November). The two firſt days were ſpent in viſits and friendly intercourſe; the third in celebrating the feaſt of Samhuin, or the moon, in the temple

* Dinſheanchas-Ward, p. 359. Keating, p. 1, &c.

of Tlachta; juſt as their Phœnician anceſtors met in the houſe of Rimmon *, i. e. of the moon, from Re, the moon, and Muadh, an image; hence Reamhan, prophecying by the moon! The aſſembly was announced by ſacred odes, ſet to a grand variety of muſical inſtruments. In the days of St. Patrick this meeting in the preſence of Loagaire the monarch, was compared for grandeur and magnificence to that of Nebuchadnezzar king of Babylon, on the plains of Dura †. The Druids having finiſhed their rites and myſteries, the great fire of Samhuin was lighted up, and the deities ſolemnly invoked to bleſs the national counſels. The three ſucceeding days were ſpent in entertainments and feſtivities; after which the national buſineſs, in all its departments, commenced. We read with aſtoniſhment of the wonderful order and regularity obſerved in theſe great feſtivals. Firſt, notice was given by ſound of trumpet, when the eſquires of the nobility, and of the other orders of the ſtate, preſented themſelves at the door of the grand hall, and gave in the ſhields and enſigns of their different maſters, to the deputies of the great-marſhal of the crown; and, by direction of the king at arms, they were ranged according to the qualities of the different owners. A ſecond blaſt of trumpet, at a proper diſtance of time, gave notice to the target-bearers of the general officers, to deliver up theſe inſignia alſo; and on the third ſound, the princes, the nobility, &c. appeared, and were immediately ſeated under their different arms, without the leaſt diſorder or confuſion.

The proper buſineſs of this firſt aſſembly was the police of the kingdom; foreign alliances; peace and war, and a moſt ſtrict examination of the national records. Was any nobleman, or other treated unjuſtly by his prince, here was his ſovereign

* 2 Kings, chap. v. ver. 18.

† Trias Thaumat. Vita St. Rumold. Prim. Ecl. Brit. &c.

appeal.

appeal. Did any prince act contrary to the laws; unjuſtly oppreſs a weaker power, to this great aſſembly they appealed for juſtice, and had it! Princes who ſeemed refractory were ſoon brought to order, as, in ſuch caſes, not only the monarch, but every order of the ſtate were to ſend proportionable forces to reduce the delinquent to reaſon. Here the records of the nation underwent a ſevere ſcrutiny, and the tranſactions of the different provincial kings were carefully compared with each other. The moſt ſevere puniſhments awaited on ſuch Senachies as could be convicted of the leaſt falſhood; but in every other reſpect, their perſons and properties were inviolable. In the moſt violent civil diſſenſions, their houſes were aſylums, and their lands and flocks free from depredation; and it is moſt unexampled, that in every revolution the nation experienced, even to the beginning of the laſt century, a ſingle inſtance does not occur, of a Senachie's being convicted of miſrepreſentation, or this law being violated. Nay even at periods when the number of bards became a real burthen to kingdom, and that their inſolence drew on them national reſentment, they were puniſhed by baniſhment, and by a reduction of their number *only*. In the preſent aſſembly it was decreed, that for the future, the number of Ollamhs, or doctors in different ſciences, ſhould not exceed 200 of each order. All the different records of the kingdom were *here* examined; and this was the firſt riſe of the famous Pſalter of Tara, being an epitome of unerring facts, drawn from the other records of the kingdom, and which it was looked upon as criminal to form the leaſt doubt! Here it was that this great prince delivered in the origin, the exploits, and migrations of the Mileſian race, till their landing in Ireland, all wrote with his own hand, and entered into the *Senachas More*, the Great Antiquity, or Pſalter of Tara, ſo called from this place of their meeting. In order to have the national hiſtory carried on, in the moſt clear and unexceptionable

manner, it was agreed that for the future, each province ſhould have its hiſtory apart, and that nothing ſhould be deemed authentic but what was contained in ſaid annals, which were to be laid before this parliament every third year; hence the Pſalter of Caſhill, or Book of Munſter; the Pſalters of Ardmach, and Tuam; the Books of Leath-Cuin; and from theſe, the Books, Dromſneachta, Gleandaloch, of Conqueſts, of Giolla-Caomhain, &c. &c. &c. And could we ſuppoſe our national records to want farther proofs of authenticity, the conſideration that the kingdom was for the moſt part unhappily divided into parties, and yet all agreeing as to facts, without a ſingle diſſent, ſhould be deemed irrefragable.

Aſſemblies of an inferior nature met alſo at Tara. A court of juſtice was eſtabliſhed, where appeals from the provinces were heard and determined; and this was called Realta na Fhileadh. Even merchants and artiſans formed laws for the expanding of commerce, and the improvement of manufactures! But as nothing contributes more to ſoften the manners of a proud and warlike people, than an eaſy converſe with the fair, this great object was not overlooked by our preſent great reformer. The ladies made a conſpicuous figure at theſe meetings. The provincial queens and their attendants held public aſſemblies, and the place of their meeting was called Grianan na Ninghean, or the Palace of the Ladies. The ſmalleſt inſult offered to any one, eſpecially the women, during the whole ſeſſion, was puniſhable by death, out of the power of the monarch to pardon. Beſides all theſe reforms, this great legiſlator founded an univerſity at Tara, which for rank and dignity preceded all others of the kingdom, and which he called Mur-Ollamhan, or the College of Doctors; as ſuch as took this laſt degree *here*, preceded all others of the ſame rank, in other parts of the kingdom. Something like this St. Patrick practiſed when he fixed upon Ardmach, as the primacy of

of Ireland, by founding at the ſame time an univerſity there, the doctors of which took rank of all others. Thus did this great prince by a code of laws, founded on the ſtricteſt principles of juſtice, lay the foundation of a mighty monarchy, and of a general reformation, by deſtroying all party-diſtinctions. Greece, Italy, in ſhort no other polite nation of antiquity can boaſt ſo perfect a legiſlator; and though party and faction, as we ſhall ſee, from time to time, ſuſpended the force of theſe laws, yet the nation never loſt ſight of them. At every future period in which the people were bleſſed with a monarch of abilities, his firſt object was, the revival of theſe great triennial meetings, or Feis-Tamhrach. This renowned legiſlator long enjoyed the fruits of his labour and ſound policy; and after a peaceable and glorious reign of forty years died, leaving the ſucceſſion to his eldeſt ſon.

Fion was inaugurated with great ſolemnity. He is called by 3122
all our writers Fionnachta; but the adjunct Nachta, or Sneachta, was added to his real name, and which ſignifies ſnow, as an unuſual quantity fell every winter during his adminiſtration. We find nothing particular recorded of him, except his liberality, noticed in the Book of Reigns; but we muſt ſuppoſe on account of the length of his governing, and the peaceableneſs of his exit, that he ſteadily purſued the maxims of his father. He was taken off by a fever in his palace of Tara, after a reign of twenty years.

His brother was his ſucceſſor. He is diſtinguiſhed by the 3142
the epithet Slanoll, or All-healthy, on account of the very few who died in his adminiſtration. He died in the houſe of Moidh-Cuarta, after a reign of ſeventeen years. We are told, that forty years after his deceaſe, his body was dug up by his ſon Olioll, and found pure and uncorrupted.

Geide, ſurnamed Oll-Golhach, or of the Strong Voice, and 3159
youngeſt ſon of Ollamh-Fodhla, was the next monarch. But his nephew

nephew could not patiently bear this double excluſion of what he thought his right, and therefore raiſed great diſturbances in the ſtate. Being more active and vigorous than the monarch, he ceaſed not his attempts till he at length ſlew him in battle and thus attained the ſummit of his wiſhes and ambition.

3176 Fiachadh III. the ſon of Fionnachta, ſon of Ollamh-Fodhla, of the line of Ir, ſucceeded his uncle, and reigned twenty years, according to the Book of Reigns. His government was frequently diſturbed, by the ſon of his predeceſſor. Many bloody battles were fought, and feats of great proweſs performed; but at length he fell in battle a ſacrifice to the manes of his uncle.

3196 Bearngall, the ſon of Geide, reigned twelve years. He made fierce war on the poſterity of Ith, whoſe chiefs he baniſhed the kingdom; but at length the ſword made way for his ſucceſſor.

3208 Olioll the ſon of Slanoll, ſon of Ollamh-Fodlah reigned ten years, and was ſlain by Siorna, of the line of Heremon; and thus by unhappy family feuds, were the effects of all the wiſe inſtitutions of the great Ollamh-Fodhla, if not defeated, at leaſt ſuſpended for a time, and the monarchy wreſted from his family. What a leſſon of inſtruction, and a fund of reflection!

CHAP.

CHAP. II.

The reign of Siorna—of Rotheachta, and the riſe of military chariots—Elim—Giallacha—art and the origin of fortifications in Ireland—Nuadha—Breaſrigh—Eochaidh IV.—great intercourſe between the Iriſh and Carthaginians—Fion II.—Seadhna—Simon—Duach—Muiredheach.

THE convulſions raiſed in the ſtate in the infancy of the Mileſian government, and unhappily fed and cheriſhed by a perpetual flow of malignant humours for more than three centuries, we have ſeen, through the aſtoniſhing abilities of one prince, if not totally ſubdued, at leaſt completely maſtered for a time; and inſtead of a kind of elective, an hereditary monarchy eſtabliſhed, the moſt likely to give vigour and permanence to every ſtate. We now with regret turn to freſh ſcenes of tumult and ſlaughter, the fatal effects of ambition. But the hiſtory of nations is the hiſtory of morality. It is the *clare obſcure* of human nature; and the duty of an hiſtorian, is, to paint men and nations, not as they ſhould be, but as they really are. But notwithſtanding the ſcenes of contention we ſhall be obliged to exhibit, we can ſtill trace improvements in arts civil and military. Indeed, in countries where an exact ſubordination is eſtabliſhed, they can never experience theſe dreadful calamities, generally concomitant on frequent changes of government in leſs poliſhed ſtates It is the partizans of both ſides only that feel theſe effects. The literati, the merchant, the artiſan, and agrarian uninterruptedly purſue their different avocations; and theſe are the moſt uſeful people in every ſtate.

Siorna,

3223 Siorna, called Saoghalach, or the Long-lived, (being ſaid to have reached to his 150th year) the ſon of Dein, grandſon of Rotheachtingh, ſays, the Leabhar-Lecan, of the houſe of Heremon, was ſolemnly crowned, on the Liagh-Fail, monarch of Ireland. The better to inſure to himſelf the crown, he marched an army into Ulſter, and attacked and defeated the Irians at Aras Keilter, now the city of Down. Some branches of the Belgæ, leaguing with that people, he alſo chaſtiſed. Loagaire the ſon of Ludhadh, of the race of Heber, who had called in to his aſſiſtance the Fomharaigh Africans, or rather Carthaginians, he alſo defeated and killed the African chief, named Ciaſral, the ſon of Dorela. After a glorious and triumphant rule of twenty-one years, he fell in the battle of Aillin *. Of this prince Siorna, the Leabhar-Lecan tells us, that he drew up his army to greater advantage than any preceding prince; and that by this means, in the battle of Montrogadh, he defeated the troops of Lugar the African, which conſiſted of Coige-Catha, i. e. 15000 men.

3244 Rotheachta II. conqueror of the race of Heber, was proclaimed monarch. In his days the uſe of † Carbuds, or chariots, was firſt introduced into Ireland. Theſe chariots were of two ſorts: the firſt uſed by princes, by the nobility, and by the ladies, highly ornamented, and for conveyance only; the other, called Carbud-Scarradh, was employed in war. To the ſides and wheels of this laſt, ſcythes and hooks were fixt, ſuch as we read moſt great nations of antiquity uſed, and ſuch as Cæſar tells us were employed in Britain in his days. After a reign of ſeven years this prince was killed by lightning, at Don-Sobhaire. It is worthy notice that in the year of Rome 456, the Gauls for the firſt time uſed theſe armed chariots againſt the Romans.

* Ogygia, p. 247. † Leabhar-Mumhain.

His

His ſon Elim ſucceeded him; but his reign was ſhort and turbulent, being cut off, in the firſt year of his adminiſtration, by his ſucceſſor. 3251

Giallacha, of the houſe of Heremon, held the ſceptre for nine years; when the ſword made way for his competitor. 3252

Art, the ſon of Elim, of the Heberian line, was the next monarch. In his days, we read, for the firſt time, of fortifications being conſtructed in Ireland. Around the different ſtations in which he garriſoned his troops, he cut deep trenches, and raiſed high breaſt-works of earth, lined with ſtone. Into theſe trenches he conveyed water, by ſubterraneous paſſages, to a conſiderable depth; and the entrances were by a kind of wooden bridges, which, being taken up at night ſecured them from ſudden attacks. He completed ſeven of theſe ſtations; but in after-periods, particularly in the Daniſh wars, theſe Duns, or fortifications, were amazingly encreaſed, inſomuch that ſeveral parts of the kingdom are yet incumbered with them. Moderns have attributed theſe to the Danes, but we ſee how unjuſtly. The Pſalter of Caſhill tells us, that in memory of this invention, he got the epithet Imlioch, or ſurrounded by Stagnant Water, as the word imports. He was a very warlike prince, and defeated the Heremonians in ſeveral battles, but at length fell in that of Rathlin, having reigned twelve years. 3261

Nuadha Fionn-Fail, of the houſe of Heremon, ſucceeded. In the fourteenth year of his adminiſtration, he was ſlain in battle by the hand of his ſucceſſor. 3273

Breaſrigh, the ſon of Art, ſon of Elim, of the line of Heber, was the next monarch. The Pſalter of Caſhill tells us, he governed the kingdom with great glory and prudence, and defeated the Africans (who we ſee were employed to aſſiſt the pretenſions of his houſe, about fifty years earlier), in many bloody battles. But the career of his glory was cloſed by the ſword of 3287

3296 Eochaidh IV. the ſon of Fin, of the line of Ith, uncle to Mileſius, who was proclaimed monarch. His reign was ſhort, and marked by a moſt fatal plague, which carried of numbers of people, from which he got the ſurname of Apthach, or of the Plague. But the rapidity of this diſorder could not damp the fire of ambition; and we read indeed—indeed with aſtoniſhment—of his falling in battle in the firſt year of his reign!

From the very beginning of our hiſtory, we find the Fomharaigh, or (as it literally ſignifies) pirates, frequently mentioned; and nothing is clearer than that theſe people were always conſidered as Africans. This is expreſſed as full as words can make it, by all our antiquities, as the Book of Conqueſts, of Munſter, &c. And this I think the more proper to remark, as ſome moderns mention them as Scandinavians; whereas the real time of the invaſion of theſe laſt people is as exactly noted by our writers, as that of the Africans. By theſe Africans, it is manifeſt no other people could be meant, but the Carthaginians, as no other nation of Africa was then known as a commercial or maritime ſtate. And this I find pointed out in a moſt evident manner, in a very ancient poem, ſometimes quoted by Dr. Keating, beginning with "Fuaruis a Saltar Chaiſil;" where he more than twice mentions theſe Africans by the name of Fine-Fomharaice—i. e. the Phœnician Africans; words which clearly point out their deſcent, as different from their country; not as indigenous, but as a tranſplanted people. Diodorus tells us, that after building Gades, near the Pillars of Hercules, the Phœnicians extended their diſcoveries along the African coaſts; but one of their ſhips being driven far into the ocean, by a ſtorm that laſted many days, they at length landed in an iſland in the Atlantic ocean, unparalleled for its fertility and temperature. Ariſtotle ſays, it was diſcovered by the Carthaginians; that is was a moſt fertile land, and many days ſail from the continent. Strabo tells us, that this Atlantic

lantic isle was *partly* possessed by the Carthaginians; and Herodotus affirms, that they drew such quantities of gold, and other commodities from it, as to cause them to declare it death to discover to strangers its situation, or this gainful commerce. What lights does not our history reverberate on all these passages!

We have already noticed the great improvements of our ancestors in arts, manufactures, and commerce; and in Africa and in Spain, we now behold the great vent for their commodities. We shall find many other instances, besides the last, of the plague's breaking out in Ireland; a disorder at all times unknown in Europe, except when communicated from Africa or the Levant. The history of Carthage particularly notes the times at which this disorder raged with greatest violence amongst them; and as none others but they carried on traffic from Africa, it is, I think, evident, that from thence we must have received it. Add to this, that the Gadelian colony when coming from Africa, through the Streights to Galicia, left a part of their people in Getulia, who, history informs us, when Dido landed there, spoke to her in the Phœnician tongue, and of course must have informed this commercial people of this great migration. Masters of the sea, and of part of Spain, Ireland could not be unknown to them; and the reciprocation of advantages arising from commerce to both people, we must suppose soon confederated them. Hence every new improvement in arts, civil or military, on the continent, found its way to Ireland; hence the beautiful colours, particularly the purple, green, and blue, introduced by Tighernmas; hence the discovery of mines, and the elegant fabric for arms of all sorts; hence the amazing plenty of gold and silver. The product of these manufactures are clearly accounted for!

But that no possible doubt should remain of this close intercourse between the Irish and Carthaginians, it appears, that Carthaginian swords found near the plains of Cannæ, and now in the

Britiſh Muſeum, and the old Iriſh ſwords, ſo frequently found in bogs and moraſſes, are, as to make, form, and mixture of metals, ſo exactly ſimilar as to appear to have come out of the ſame mint! Governor Pownal * compared ſome Iriſh ſwords in the poſſeſſion of Lord Milton, and found in the bog of Cullen, in the county of Tipperary, with thoſe in the Britiſh Muſeum, and was ſurpriſed at their ſimilarity. He requeſted the aſſay maſter of the Mint to analiſe both. He did ſo; and found the proportion of mixture of metals ſo exactly correſponding, that he declared they muſt have been caſt in the ſame furnace. "They are both (ſays he) a mix-"ture of copper, of iron, and perhaps of ſome zinc. They take "an exquiſite fine poliſh, and carry a very ſharp edge, and are "firm and elaſtic. They are ſo peculiary formed, as to reſiſt any "kind of ruſt, as appears when taken out of bogs, after lying in "them for ages!" Upon the whole, the learned Governor takes it for granted, that our Iriſh ſwords were from Carthage, and brought here in the courſe of traffic; but as our annals particularly remark the plenty of our mines, and the very flouriſhing ſtate of our fabrics for arms, the candid reader will, I believe, agree with me, that from us they were ſupplied with theſe, as well as many other uſeful articles in commerce. I have dwelt the more particularly on this fact, as this correſpondence will greatly contribute to elucidate many paſſages in the Iriſh hiſtory, as well as in that of Carthage, and ſhew the cloſe connection between both ſtates. The moſt ancient offenſive weapons, next to ſticks and ſtones, were undoubtedly of braſs—thus Lucretius, lib. v.

Arma antiqua manus, ungues, denteſque fuere;
Et lapides, & item ſilvarum fragmina, rami.
Poſterius ferri vis eſt, æriſque reperta:
Sed *prior* æris erat quam ferri, cognitus uſus.

* An account of ſome Iriſh antiquities, read before the Engliſh Antiquary Society, Feb. 10th, 1774.

Fion

Fion II. ſon of Bratha, a deſcendant of the great Ollamh-Fodhla, of the race of Ir, by right of conqueſt, ſwayed the Iriſh ſceptre twenty-one years. Of this prince I find nothing particular mentioned; but that he fell as uſual by the ſword of his ſucceſſor. 3297

Seadhna II. ſon of Breaſrigh, ſon of Art, of the line of Heber, aſcended the Iriſh throne. To the native intrepidity of the Mileſian race, he added prudence and policy. He wrote a code of laws and diſcipline for the military, which was a ſtandard for many ſucceeding ages. To prevent oppreſſion, he alſo regulated their pay, from the colonel to the common ſoldier; and to prevent the occaſion of diſſipation, ſo deſtructive of military diſcipline, this pay was, part in money, in cloaths, and in food, as practiſed at this day. From this regulation he was called Ionnaruidh, or of the Military Stipend. This great prince died in a manner unheard of before in Ireland; for his limbs were torn aſunder by command of his ſucceſſor. Though this is the earlieſt account extant of a treatiſe on tactics, yet we find it well conſidered by ſucceeding writers, as Mago amongſt the Carthaginians; Arrian, &c. amongſt the Greeks. 3318

The cruel Simon Breac, or the Speckled, of the houſe of Heremon; after a turbulent and factious rule of ſix years, was taken priſoner by Duach the ſon of Seadhna, and put to the ſame cruel death he inflicted on his father. 3338

This Duach, called Fionn, or the White, held the reins of government ten years, and then reſigned both life and crown to the ſuperior power of 3344

Muiredheach Balgrach, the ſon of Simon. He reigned but one year, and was ſlain by Eadhna, who became his ſucceſſor. 3354

CHAP.

CHAP. III.

The reign of Eadhna, and the riſe of mints in Ireland—Lugha, Sior-Laimh, Eochaidh V. and the difference between the Currachs, and ſhips of the Iriſh—Eochaidh invades Greece—Eochaidh VI. Lugha II. Conuing, Art II. Fiachadh IV. Airgeadmhar, Duach II. Lugha III.

3355 EADHNA II. called Dearg, or the Red, the ſon of Duach, of the race of Heber, aſſumed the reins of government. In this reign we read, for the firſt time, that a mint was erected and money coined at Airgiod-Ros, on the banks of the Suir; where at our earlier periods ſhields and targets of pure ſilver were fabricated. Before this, gold and ſilver were diſpoſed of as mere bullion. The learned foreigner will, no doubt, reaſonably demand, why are not ſome of theſe coins preſerved, ſo neceſſary to the illuſtration of our hiſtory, as we know numbers belonging to other poliſhed nations have been? To this I ſhall, for anſwer, obſerve, that in the year 1639, a large quantity of Iriſh coins were diſcovered by ſome countrymen at Gleandaloch, in the county of Wicklow, a parcel of which fell into the hands of Sir James Ware. Mr. Harris * confeſſes them to be of great antiquity, and both Ware, Harris, and Simon †, have given us figures of ſome of them; and they all agree as to the very early uſe of money in Ireland! We find before the Incarnation, that the Bons, or pieces of four-pence value; the Scrubal, or three-

* Antiquities of Ireland, p. 206. † Simon on Iriſh coins.

penny

penny pieces, and the Pinghin, or penny, were common through the kingdom; but larger pieces of money, though carrying the impreſs of the monarch or provincial king, were here then, as at this day in China, eſtimated by weight only. In a commercial country where mines of all kinds were worked; where in times of Catholicity, the church plate through the kingdom was moſtly of gold; where ſuch quantities of it has been from time to time, and ſtill is found in bogs and moraſſes; to doubt of their wanting ſo eſſential an article as money, though our writers had been even ſilent on the ſubject, would be abſurd. It is but too melancholy a truth, that from the firſt introduction of the Normans into Ireland, they eſtabliſhed a ſavage policy, which ſeems, EVEN AT THIS DAY, to operate on too many. They repreſented the aborigines as barbarians in the eyes of Europe; and their emiſſaries *here*, were but too ſucceſsful in their endeavours to deſtroy and efface, every evidence to the contrary! To preſerve medals, coins, or whatever could contradict this, was not the way to make court to the great, but to deſtroy them—nay to impoſe them on the public, as the coins of even the barbarous Dane—was admiſſible! I have heard, and been aſſured, that quantities of gold coins have been frequently found, even within theſe laſt twenty years paſt, in bogs and waſte grounds; that they have been conveyed to Dublin and elſewhere, ſold privately, and immediately melted down, by which means many poor families have ſuddenly become opulent.

We have in the laſt chapter, I think, fully proved, that theſe Africans, ſo frequently mentioned in our hiſtory, were none others but the Carthaginians; and a little retroſpection will plainly ſhew, that the cuſtoms and police adopted in the one ſtate, was ſoon introduced into the other. The Tyrian dye, and the manufactures of arms, ſo early eſtabliſhed here, with the uſe of armed chariots for war, ſeem to proclaim this. Byrſa, the citadel of Carthage,

ſo

ſo called, as we have already noted, from its being ſurrounded by water, explains from whom Art Imlioch borrowed this kind of fortification. The Carthaginians, beyond a doubt, brought this ſcience to great perfection; ſince we find, by their firſt alliance with the Romans, about A. M. 3452, they were particularly interdicted building forts in the country of Latium. If the Iriſh, ſome centuries before the Romans, introduced a regular diſcipline, and a conſtant pay amongſt their military, ſo did the Carthaginians; and it is ſingular enough to find by Juſtin *, that much about this time both ſhould be introduced by Mago into Carthage! In fine, the Iriſh coins given by Ware, and copied by Harris and Simon, have on the face an human head, encircled with a cap or helmet, and on the reverſe of ſome an horſe; and we find ſome ancient Carthaginian coins in the ſame ſtyle! The preſent prince Eadhna, on whoſe account we have thus digreſſed, died of the plague, after a reign of twelve years, as did great numbers of the people.

3367 Lughaidh, ſurnamed Jardhon, or of the Colour of Iron, on account of the odd colour his hair, peaceably ſucceeded his deceaſed father. Invading Ulſter with a conſiderable army, after a bloody conteſt, he was ſlain by his ſucceſſor at Rath-Clochar.

3376 The victorious Sior-Laimh, the ſon of Fin, of the houſe of Ir, was proclaimed monarch. This name was metaphorically given him, to denote the great extent of his power and command, Sior-Laimh, ſignifying Lon-handed. He was a great enemy to the houſe of Heber, and ſorely oppreſſed them; but in the ſixteenth year of his reign he fell in battle, and ſo gave way to his ſucceſſor.

3392 Eochaidh, called Uarcheas, the ſon of Lughaidh, of the race of Heber, ſeized on the crown. The reaſon of the epithet Uarcheas

* Lib. xix. cap. 1.

was

was this. So great was the power of Sior-Laimh, and ſo much did he dread the known abilities of the preſent prince, that he could not think himſelf in ſecurity till he was totally reduced. Unable any longer to oppoſe the monarch in the field, he took the reſolution of truſting to his fleet. He collected a fleet of thirty large ſhips, which he manned with the braveſt and moſt faithful of his followers, with which he put to ſea. In order to enable him to make ſudden landings in the moſt tempeſtuous weather, we are told, that he had a great number of cribs made of wattles, and covered with hides, in which his men frequently annoyed the coaſts of his enemy. For Ceas, is Iriſh for a crib, or large baſket of wattles, and Fuare, denotes cold, as being uſed in bad weather only; and indeed it is aſtoniſhing in what rough weather people will, at this day, run out to ſea in ſuch craft. But to prove that the ſole uſe of theſe craft, in inſular or continental invaſions, was to land men in rough weather, we find Cæſar * to have ſucceſsfully uſed them to croſs a river in Spain, on a ſimilar occaſion. From us we may preſume the Britons, and moſt of the neighbouring ſtates, took the method of uſing ſuch veſſels. But writers have ſtrangely erred, in affirming, as many have, that our invaſions of Britain were in theſe ſort of Currachs, or boats. Thus Gildas †: "The rude droves of Scots and Picts throng "haſtily out of their Currachs, in which they were conveyed "acroſs the Scythian channel." And Solinus affirms ‡, "that "the ſea between Britain and Ireland is rough and tempeſtuous; "yet they paſs it in wicker boats, encompaſſed with a ſwelling "covering of ox hides."

It is evident from what has been ſaid, that Ireland was very early an extenſive commercial country. Should we want foreign evidence, Tacitus § is clear and full in this matter. Could com-

* De Bello Civili, lib. i. cap. 48.
† De Excid. Britan.
‡ Cap. 35.
§ Vita Jul. Agricol.

merce be carried on in ſuch barks as the above? ſurely not. Were they fit to tranſport armies, ammunition, &c. acroſs the ſea? they undoubtedly were not. Our hiſtorians declare *—and the Pſalter of Caſhill is explicit in it—that their uſe was ſolely to land troops, in rough tempeſtuous weather, or reimbark them when neceſſary. The poet Claudian, in celebrating the glory of his patron Stilico, is very clear, that our invaſions of Britain were from large ſhips—

Me quoque vicinis pereuntem gentibus, inquit,
Munivit Stilico. Totam cum Scotus Iernem
Movit, *& infeſto ſpumavit remige Thetys.*

In fine, the Venerable Bede † tells us, that the Scots and Picts croſſed that arm of the ſea only, which divided England from Scotland, in their boats; nor can we be ſurpriſed that the Iriſh carried them in their ſhips for this purpoſe, when Cæſar tells us, in the above recited place, that he had them conveyed twenty-two miles over land, to anſwer a ſimilar purpoſe.

It is very ſingular, that the Pſalter of Caſhill ſhould tell us, that with this fleet Eochaidh invaded Greece, and was ſucceſsful in all his attacks. To explain this, we muſt, I think, agree—and it will hereafter appear more evident—that the Iriſh confederated with the Carthaginians, and frequently aſſiſted them in their wars; nor need we here inſiſt much on what is confeſſed, and at the ſame time cenſured by ancient writers, as Polybius, Diodorus, Livy, &c. namely, that the Carthaginian armies were moſtly compoſed of mercenaries of different nations, and ſpeaking different languages. We have ſeen Ludhadh, of the line of Heber, call in theſe Africans to his aſſiſtance; and in many other inſtances we find them employed amongſt us. Why not ſup-

* Ogygia, p. 250, &c. † Hiſt. Eccleſ. Brit. lib. i. cap 12.

poſe

poſe the preſent prince to apply to them for ſuccour? In the ſecond century of Chriſt, we read, that Eugene the Great, of *this ſame houſe*, fled to Spain for ſuccour, and by his allies defeated his enemies, and recovered his crown. It is undoubtedly curious to find, that, much about the preſent time, the Carthaginians are confeſſed to have made a brilliant figure by ſea, and to have had ſtrong holds in Sicily and Sardinia. About this time alſo, we may place their famous engagement with the Phocæans, one of the moſt formidable maritime powers then in the world, and whoſe fleet they entirely deſtroyed.

Eochaidh, by means of his allies, as we have ſeen, was proclaimed monarch; but we are furniſhed with no other particulars of him after this, but that, in the twelfth year of his reign, he was cut off by his ſucceſſors.

Eochaidh, ſurnamed Fiadh-Mhuine, or the Deer Hunter, and 3404
his brother Conuing, called Beg-Oglach, or the Intrepid, of the line of Heremon, became joint monarchs. They divided the kingdom, the firſt chuſing the ſouthern, the other the northern half. Eochaidh was ſucceſsfully attacked by Luighadh Laimh-Dearg, and ſlain in battle; and Conuing, unable to oppoſe the torrent, fled the kingdom, but where he retired to, we are not told. I am inclined to think that it was to France, and that by the aid of the Gauls he was afterwards reſtored.

Luighadh, ſon to the renowned Eochaidh, of the Heberian 3409
race, was proclaimed monarch. He was called Laimh-Dearg, or of the Bloody Hand, as that was the enſign of his arms, and which is ſtill the creſt of his poſterity. His antagoniſt having raiſed a conſiderable army, attacked and defeated him, after a reign of ſeven years.

Conuing, inſtead of a partition, now ſaw himſelf ſole monarch 3416
of Ireland. Our annals ſpeak of him as a prince in whoſe adminiſtration the glory of Ireland was raiſed to a very high pinacle,

by his feats of arms; and at the ſame time the moſt exemplary juſtice adminiſtered to his ſubjects. But neither his virtue or intrepidity could ſhield him from the vengeance of his ſucceſſor. It is remarkable, that in the beginning of this prince's reign we read for the firſt time, of the irruptions of the Gauls into Italy. For my own part, I do not entertain the leaſt doubt, but that the Iriſh were deep in theſe ſchemes, and that this prince in particular greatly aſſiſted the invaders.

3426 Art, the ſon or brother of Luighadh, an Heberian, claimed the monarchy; and, as uſual with his predeceſſors, the ſword put a period to his life in the ſixth year of his reign.

3432 Fiacha, the ſon of Muireadhach, ſon of Simon Breac, of the race of Heremon, after a ſway of ten years, gave way to the ſword of his ſucceſſor.

3442 Olioll, the ſon of Art, an Heberian, aſſumed the reins of government, and fell in the eleventh year of his reign, by the ſword of Airgeadmhar, of the line of Ir.

3453 The Heberians however flock to the ſtandard of his ſon, by which means the regicide and his party are obliged to fly the kingdom, and Eochaidh VII. the ſon of Olioll, is ſaluted monarch. In the ſeventh year of his ſway, Airgeadmhar invades the kingdom, and being joined by Duach, the ſon of Fiacha, and other malcontents, attacks and defeats the monarch, at Knoc-Aine, near Limerick.

3460 Airgeadmhar, of the line of Ir, is now placed on the throne. Giolla-Caomhain allows him a reign of thirty years, and in this he is followed by archdeacon Lynch *. Dr. Keating makes it twenty-three, and Mr. O'Flaherty but ten years. We will ſuppoſe he ruled twenty years. In general I am not fond of departing from the Rein-Riogra; but reaſon juſtifies it in the preſent

* Grat. Luc. p. 62.

inſtance.

inſtance. But the impetuoſity of his former aſſociate Duach, ſtrengthened by the arms of Lughadh, of the line of Heber, deprived Airgeadmhar of life and crown.

Duach, the ſon of Fiacha, of the houſe of Heremon, reigned ten years. He was called Laighrach, which ſignifies Sudden or Haſty; becauſe he allowed of very little interval between the condemning and puniſhing of criminals. His former ally Luaghadh, diſappointed in a partition of the monarchy, long meditated, and at length gratified his revenge by the defeat and death of Duach. 3480

Lughadh III. the ſon of Cobthach, ſon of Eochaidh, of the line of Heber, was proclaimed monarch, and was cut off in battle, in the ſeventh year of his reign. 3490

CHAP. IV.

The union of the principal branches of the houſe of Ir, to preſerve the monarchy in their family—the reigns of Aodh, of Dithorba, and Ciombhaoth—building the palace of Emania—the earlieſt account of ſtone buildings in Ireland—the miſtakes of writers with reſpect to the reigns of the above princes rectified—of Macha, Mong-Ruadh—Reachta becomes monarch—the nature of his war with the Picts explained.

AODH RUAH, or the Red, ſon to Badhurn, ſon to Airgeadmhar, an Irian, became monarch. This revolution was brought about by three couſin-germans, grandſons to Airgeadmhar; to wit, the preſent Aodh, Dithorba, the ſon of Demain, of Uiſneach, and Ciombhaoth, the ſon of Fiontan, of Fionnabhar, 3497

nabhar, all young princes of great intrepidity, and nearly of an age. To prevent the fatal effects attendant on diſunion, they made a ſolemn agreement, in caſe of ſucceſs, that each ſhould rule in rotation twenty-one years; Aodh the eldeſt, to be the firſt appointed, and ſo of the others; and that they ſhould ſupport to the utmoſt of their power, and obey each prince, according to this compact. Of the preſent prince we read no more, but that about the period aſſigned for his reſignation he was drowned, paſſing a cataract in a river in Tirconnel, from him ſince named Eas-ruadh, or Red-fall.

3518 Dithorba ſucceeded, according to the original agreement, and died of a malignant fever.

Ciombhaoth was peaceably proclaimed monarch; and has been greatly celebrated for his prudence, his fortitude, and his moderation. He married Macha, called Mong-ruadh, or the Red-haired, daughter to his couſin Aodh. This prince revived all the wiſe inſtitutions of his great predeceſſor Ollamh-Fodhla,

3539 and founded the ſplendid palace of Emania, next to Tara the moſt magnificent public ſtructure in ancient Ireland. The remains of this building near Ardmach, may yet be traced; occupying (as I am aſſured) an uncommon ſcope of ground. This palace has been celebrated by ſucceeding writers for its ſumptuouſneſs, the ſplendour and hoſpitality of its princes, and the intrepidity of its troops. The houſe of Craobh-Ruadh, adjoining to this great building, the ſeat of the hereditary knights of Ulſter, whoſe fame and glory have been ſo often ſung by our bards, and recorded by our Senachies, was proportionably grand. This noble ſtructure got the name of Emania, or Eamhuin-Macha, we are told, from the empreſs Macha, who, with the broche or gold pin of her handkerchief, drew its æra on a proper ſcale. For Ea, is Iriſh for a pin, or bodkin, and Muin, the neck. A very ancient poem on this building begins thus, "Eamhuin a luin

"aras

" aras Ulladh," i. e. " Lovely Emania, the ſeat of Ulſter kings." From this palace the ſucceeding princes of Ulſter were called kings of Emania.

From the Venerable Bede's account of the building, the church of Lindisfar, which though elegant, he adds—" tamen more " Scotorum, non de lapide, ſed de robore fecto totam compoſuit;" and from a ſimilar relation of St. Bernard, of an oratory built by St. Malachy * ; people have ſuppoſed the early buildings of Ireland to be moſtly of wood. It is certain, that in a country originally covered with woods, prudence would point out the neceſſity of a ſpeedy conſumption of part of it, the ſooner to clear the ground, and correct the moiſture of the air. I therefore take it for granted, that for a very conſiderable time, moſt of the buildings were of timber ; but it is by no means a conſequence, that no other materials were uſed. The ſuperb remains of ſtone ſtructures yet ſtanding, and many of them in the moſt ſequeſtered places, ſufficiently proves the contrary. We can even trace when ſtone buildings were firſt introduced into Ireland; and this St. Cormoc tells us, in the Pſalter of Caſhill, was when Failbhe Foalcorthach, grandfather to the monarch Rotheachta, ruled Munſter, i. e. about A. M. 3150! But of theſe mighty buildings of Tara and Emania, and indeed of much later times, we may with the poet exclaim—

Non indignemur, mortalia corpora ſolvi ;
Cernimus exemplis, oppida poſſe mori !

We have hitherto related the union between the branches of the Irian line, as we have found it recorded by antecedent writers. A little reflection will however ſhew, that there muſt have been ſome miſtake in this account. For at the time of this confederacy

* Vita St. Malach. Epiſcopi.

theſe

theſe different princes muſt have been, at leaſt twenty-five years old each, if not more, to entitle them to head armies, much leſs to ſway the ſceptre. Ciombhaoth, at this calculation was ſixty-ſeven years old, when called to the monarchy; a very unlikely period for ſuch election, eſpecially in a country, where activity and bravery were two eſſential qualifications for a candidate. Mr. O'Flaherty, ſenſible of theſe objections, allows to each of theſe three princes a reign but of ſeven years; but in this he is contradicted by all preceding annaliſts. The truth of the matter muſt be this. The three houſes confederated, and were to rule alternately, not for a certain number of years, but during the natural life of each elector; juſt as we know Munſter was, for ſome centuries, governed by two houſes, according to a ſimilar agreement; ſo that we may affirm that Ciombhaoth was not the ſon, but the grandſon of Fiontan. The Book of Reigns allows this prince to have ruled twenty-eight years, others but twenty, or twenty-one.

On the death of this prince, according to agreement, the ſon of Aodh Ruadh, ſhould have ſucceeded to the throne; but he having no iſſue male, theſe of Dithorba put in their claim. There was neither law nor precedent in Ireland for a woman's governing,
3560 yet Macha the queen of Ciombhaoth, and daughter of Aodh, poſſeſſed of a maſculine ſpirit and great power, inſiſted upon the ſucceſſion as her right, and ſupported her pretenſions by the ſword. The ſons of Dithorba raiſe a mighty army, and are oppoſed by the imperial one, headed by this Amazon in perſon, and the inſurgents put to a ſhameful flight. The diſgrace of having the Iriſh ſceptre ſwayed by a woman, cauſed numbers again to enliſt under the banners of the ſons of Dithorba; and a much more formidable army than the former is raiſed. Heralds are ſent to Macha, requiring her peaceably to relinquiſh the crown, or try the fate of a freſh battle. The latter ſhe chooſes, and gains a deciſive

a deciſive victory over her competitors. We are told that theſe ſons of Dithorba were taken priſoners, and that the conditions of their liberty, was a formal reſignation of their rights to the crown, and the building of the famous palace of Emania. But we have no inſtances of ſuch tame reſignations, even to men; and that this palace was built by Ciombhaoth himſelf, is evident, becauſe our early annaliſts, call him Ceadfhlath na Heamhna, or the firſt king of Emania. We muſt conclude, that finding by this battle all loſt, they fell alſo in it. After a reign of ſeven years, this intrepid empreſs died.

Reachta, called Righ-Dhearg, or of the Bloody Arm, of the houſe of Heber, was the ſucceeding monarch. We are told, that he was the ſon of Lughaidh-Laighe, but this muſt be evidently a miſtake, ſince we ſee ſeventy years elapſed ſince the death of this Lughaidh. He muſt be therefore grandſon to this prince; as we have ſhewn, that he himſelf, was not the ſon, as ſuppoſed, but the grandſon to Eochaidh. He tranſported a mighty army into Albany, under the command of Ferc and Iboth, the ſons of Irial Glunmhuir, of his houſe, with which he effectually reduced the Picts *; and is therefore ſtyled in the Pſalter of Caſhill, monarch of Ireland and Albion. But as it is certain, that North Britain was tributary to, and dependent on Ireland from the beginning, this neceſſarily requires ſome explanation. On account of the contiguity of Ulſter to Scotland, the alliances by marriages, and otherwiſe, were much cloſer cemented with them, than with the other Iriſh provinces. Hence in all conteſts for the monarchy, the houſe of Ir was ſure of ſupport from the Picts, ſo that humbling them was the ſure way to weaken the Irian line. After a reign of twenty years, this warlike prince reſigned his crown and life to the ſuperior arm of his ſucceſſor. 3567

* Grat. Luc. p. 63.

CHAP. V.

Reign of Jughaine the Great—fits out a conſiderable fleet for the Mediterranean—attacks the Baleares, and unites with the Carthaginians—aſſiſts Brennus in his irruption into Italy—tranſactions of the Gauls miſrepreſented—a miſtake in Plutarch pointed out.

3587 JUGHAINE, called More, or the Great, the ſon of Eochaidh Buadhaigh, the ſon of Duach Laighreach, of the houſe of Heremon, was enthroned monarch. His empreſs was daughter to the French king, and called Cæſaria, ſurnamed Crotach, or the Lovely. He, as his predeceſſor, compelled the Picts to acknowledge his ſovereignty, and pay their uſual tribute. He acquired the title of the Great on account of the glory he gained by his conqueſts in foreign countries. Our annals inform us, that he equipt a mighty fleet, with which he ſailed into the Mediterranean, landed in Africa, and from thence ſailed to Sicily, and other iſlands, and for his great ſucceſs was ſaluted with the glorious titles of, *Monarch of Ireland and Albany, and of all the Weſtern Iſles of Europe!* But before his departure he ſummoned the eſtates of the kingdom at Tara, and laid before them the plan of his intended operations; and ſuch was his power and influence, that he exacted from them a moſt ſolemn oath, which was, "By the ſun, moon, and ſtars, and by Neptune," to bear true allegiance to him and to his poſterity, in excluſion of the other royal houſes of Ireland. And this by the bye, is the firſt inſtance for above two centuries, of the meeting of the Feis-Tamhrach, or general convention of the eſtates of the kingdom at

Tara,

Tara, except ſuch an one was appointed by Ciombhaoth, which I have not ſufficient authority poſſitively to affirm.

Pity it is, that our Senachies have not been more minute in their accounts of the tranſactions of this reign; but the duty of an hiſtorian is to elucidate, not to offuſcate, and as Horace ſays

" Non fumum ex folgore, ſed ex fumo dare lucem."

We have I think already ſhewn the connections between the Iriſh and Carthaginians; and there is a paſſage in Plutarch's life of Timoleon, who was nearly contemporary with this prince, which is worthy attention. He tells us, that at the ſiege of Syracuſe, the Greek mercenaries in the Carthaginian army, in times of truce, frequently met and converſed with their countrymen under Timoleon. That one of the Corinthians addreſſed his countrymen in the oppoſite army thus—" Is it poſſible, O Gre-
" cians, that you ſhould be ſo forward to reduce a city of this
" greatneſs, and endowed with ſo many great advantages, into a
" ſtate of barbariſm, and lend your aid to plant Carthaginians
" ſo much nearer to us, who are the worſt and bloodieſt of men?
" whereas you ſhould rather wiſh, that there were many more
" Sicilies to lie between them and Greece. Have you ſo little
" ſenſe as to ſuppoſe, that they came hither with an army from
" Hercules's Pillars, and the Atlantic ſea, to hazard themſelves
" for the eſtabliſhment of Icetes?" From the whole, I think, we may reaſonably conclude, that the Carthaginians procured powerful aſſiſtance from Ireland, as well as from Spain and Gaul, in their wars with the Romans: nor do I think I ſhould be cenſured of raſhneſs, if I were to offer a conjecture that the *Sacred Cohort*, the Delecta & Sacra Cohors of the Carthaginians, mentioned by Diodorus, Curtius, &c. was a ſelect body of Iriſh troops, whoſe fidelity and intrepidity could be always depended on, and who were kept in conſtant pay; if in theſe days of *diſtreſs* and *perſecution*, which followed the Reformation,

the Iriſh kept up a large body of troops in the ſervice of Spain, as we know they did in the reign of Elizabeth, and long after. And if, ſince the year 1691, a moſt reſpectable corps has been kept up both in France and Spain, whoſe incorruptible fidelity, and *unexampled* bravery, have added new laurels to their drooping country; why doubt the probability and poſſibility of their lending their troops to the Carthaginians in days of ſplendour, eſpecially when the country was ſo full of inhabitants? Nay I perſuade myſelf, that it was an uſeful piece of ſtate policy in the victorious prince, to engage a reſtleſs military in foreign wars, to preſerve domeſtic tranquility; and this will explain why this body were honoured with the title of Sacra Cohors, as being denizens of the Inſula Sacra. To ſtrengthen this conjecture, as our legions in Gaul were called Fine-Gall, and in Albany Fine-Albin, we may well ſuppoſe that the Fine-Tomharaig, or African legions, ſo often met with in old MSS. meant no other, than the Iriſh cohorts in that ſervice.

That the Carthaginians were a learned as well as a moſt powerful people, will not be diſputed; nay, from the great numbers of their hiſtorians, poets, and philoſophers, we may ſafely affirm, that they were a much more poliſhed people than the Romans themſelves. Unhappily for arts and letters, the Romans adopted the wretched policy of the Greeks, in repreſenting all their enemies as barbarous; and this fact cannot be more melancholily proved, than by their accounts of theſe very Carthaginians. In deſtroying their city, they took care with it, to deſtroy their archives, and all their writings; in ſhort—"almoſt every "thing they wrote that had any appearance of literature or true "hiſtory," as the writers of the Univerſal Hiſtory obſerve *. On this account many relations of their exploits, and thoſe of their allies, are ſtrangely mutilated, and often without dates. Thus we read, that the Carthaginians conquered Sardinia, the

* Volume xvi. p. 661. octavo.

Baleares,

Balearas, now called Majorca and Minorca, with other iſlands in the Mediterranean. Port Mahon in the latter, we are told *, was ſo called from a Mago, ſuppoſed a Carthaginian general, and a brother to Hannibal; but in a caſe uncertain as this is on one ſide, I ſcruple not to affirm that it was ſo called, from our monarch Jughaine, who is called in Latin Hugonius, and who we ſee was the friend and ally of Carthage, and aſſuredly aſſiſted them in their wars in Sicily, as the Iriſh did them under Hannibal in Italy, or what would have brought Iriſh ſwords there †? Add to this, that from the uncommon expertneſs of the people in ſlinging ſtones, theſe iſlands got the name of Baleares; and it is pretty remarkable, that in our ancient armies, were always a large body of ſlingers; and ſo ſure were they of hitting an object with the greateſt certainty, that they ſcarce ever failed of execution, when within the force of their machine, which was called Cran-Tubal. This, with the ſword, the javelin, and the broad ax, were the weapons of our military. Thus we may ſuppoſe, that Jughaine ſubdued theſe iſlands about the year 3590; and that he, after this, united with Hannibal, the ſon of Giſco, in his expedition into Sicily, in which he deſtroyed the cities of Selinus and Himera, &c. and this exactly correſponds with the time in which theſe laſt exploits were atchieved.

Soon after his return from this glorious expedition, we find the Gauls prepare for an irruption into Italy, and Brennus appointed general in this expedition. It is ſomething more than a mere preſumption, to ſuppoſe, that a nation ſo warlike, and ſo fond of extra-marine expeditions, as we ſee the Iriſh were, would not remain idle ſpectators in this war, eſpecially when we reflect on the cloſe affinity between the Iriſh and French monarchs at this time. I therefore take it for granted, that, if not princi-

* Liv. lib. xxviii. n. 37.

† See chap. ii. of this book, p. 139.

pals,

pals, the Iriſh were a party in this famous expedition; and this is the true reaſon why this prince is called, in the Book of Reigns, *Joughaine More*, *Maith Mian-Gall*, i. e. Jughaine the Great, a chief friendly to the Gauls. Indeed, the falſe lights which the tranſactions of theſe remote days have been thrown into by the Romans, and ſo viewed by ALL ſucceeding writers, would ſeem to damp every generous attempt to reſtore part of that dignity to the Celtic and Scythic nations of Europe, which, with their liberty, they were robbed of by the Romans. Thus Voltaire delivers himſelf on the preſent ſubject *. "If we read that 360 years "after the foundation of Rome, the Gauls ſpread deſolation over "all Italy, and beſieged even the Capitol; is it not to the Romans "we are indebted for the information? If a century after, others "of them invaded Greece, to who, but to theſe, are we indebted "for the account? There reſts no monuments of theſe emigra- "tions amongſt us. It proves only, *that we were very numerous*, "*and very uncivilized*." But had M. Voltaire given himſelf time to reflect on this very war, as a philoſopher and an hiſtorian ſhould do; did he but conſider the ſpirit and moderation diſplayed by Brennus, when he diſcovered that the Roman ambaſſadors ſent to him, on the part of the Cluſians, inſtead of being miniſters of peace, ſo far diſgraced their characters as to become active parties in the war; not to mention the uncommon addreſs and abilities neceſſary to unite different nations, and ſpeaking different languages, in one common cauſe, he certainly would alter his ſentiments, and not hold forth to public view, ſo diſgraceful a picture of ancient Europe. He tells us, that to the Romans only we are indebted for the account of this war. But were the Gauls ſo barbarous and illiterate as not to be able to tranſmit to poſterity any records of theſe times? they ſurely were

* Avant à propos a l'Hiſtoire Univerſelle.

not.

not. Cæſar will be my witneſs, that arts, ſciences, and letters, were highly cultivated by them *. To whoſe fault is this ſilence of the Gauls to be attributed then? to the Romans; the poliſhed Romans themſelves! as they treated the Carthaginians, and indeed as they treated all other learned nations, who had the unhappineſs to fall under their tyrannical yoke, ſo they treated the Gauls. They deſtroyed all their records whatever; and they made it penal to ſtudy in any other language but their own, and by this means, made it almoſt impoſſible for future writers, how well inclined ſoever, to contradict them. But, fortunately for letters, the Iriſh nation, by their valour and generous love of independency, not only preſerved themſelves a free people at home, but held forth their arms, to ſupport every ſtruggle for liberty in the neighbouring ſtates; and their hiſtory *alone* proves how different the ancient ſtate of Europe really was, from what ſuppoſed.

Plutarch in his life of Camillus tells us, as ſoon as the account of Rome's being taken by the Gauls reached Greece, that Heraclides of Pontus, *who lived at the very time*, (though our author ſays ſoon after) in his Book De Animâ relates, "that a certain "report came from the Weſt, that an army of Hyperboreans "had taken a Greek city called Rome, ſeated ſomewhere on the "Great Sea." But I do not wonder ſays Plutarch, "that ſo fa-"bulous a writer ſhould embelliſh his account of the taking of "Rome with ſuch turgid words as *Hyperborean* and *Great Sea*". And yet for theſe remarks Plutarch is himſelf cenſured by Dacier, Dryden, and other tranſlators. For nothing is more certain, than that the ancients called the Mediterranean ſea, Mare Magnum, as conveying paſſengers to all parts of the world, in oppoſition to the Euxine, and other adjoining ſeas. Nor is Plutarch's

* Lib. vi.

remark

remark on the Hyperboreans better founded; ſince they were at that time, and long before and after it, a great and powerful people. Nor are theſe commentators on our author to be at all juſtified, when they affirm that the Greeks called all northern nations indiſcriminately Hyperboreans. It is *evident*, that by Hyperboreans, the early Greeks underſtood the inhabitants of a ſingle iſland only; and which iſland I have ſhewn in the preſent, as well as in a former work *, to be Ireland. As then Rome was ſeated on the Great Sea, and the Hyperboreans at this time a powerful maritime ſtate, we may conclude, that Heraclides was better informed in theſe matters (eſpecially being a contemporary) than our author ſuppoſes; and that the Iriſh made a diſtinguiſhed figure in this war.

This monarch had twenty-five children, of which twenty-two were ſons. As he laboured to ſecure the ſucceſſion to his own family, it was an act of prudence to weaken the power of the provincial kings. The mode of taxation before this, for national exigencies, was directed by each prince in his own province. Jughaine divided the kingdom into twenty-five parts, in honour of his iſſue, and *appointed himſelf* the tax upon each portion, and the officers who collected it; and this manner of ceſſing remained in force for 300 years. Of the numerous iſſue of this mighty prince two only are handed to us, as the chief ſupporters of the Heremonian line, namely Laoghaine Lore, and Cobhthaigh-Caolmbreag, and from whom all the ſucceeding branches of this illuſtrious line claim their origin. The Book of Reigns ſays this prince ruled Ireland forty years; but the generally received opinion is, that after a reign of thirty years, he was inhumanly murdered by his own brother; who ſurviving him but a day and a half, has not been placed in the liſt of Iriſh monarchs. Roighne,

* Introduction to Iriſh Hiſtory, p. 1.

called

called Roſg-athach, or the Learned in Poetry, a ſon of Jughaine, is highly celebrated in our annals, for an excellent code of laws wrote and publiſhed by him, in the life-time of his father.

CHAP. VI.

Loaghaire proclaimed monarch—murdered by his own brother, who ſucceeds him—Maon, grandſon to Laoghaire, is conveyed to France, and ſoon arrives at the ſupreme command of the Gallic troops—invades Ireland, and gains the monarchy—a curious remark of Cenau explained—of Meilge, Modh-Chorb, and Aongus, ſucceſſive monarchs of Ireland.

LOAGHAIRE II. ſon of Jughaine, immediately heads 3617
a ſelect body of troops, ſurpriſes the regicide, diſperſes his party, and cauſes him to be put to an ignominous death. His courage and activity make him thought worthy to reign, and he is ſaluted monarch, in excluſion of his elder brother. Cobhthaigh with conſternation beholds himſelf not only precluded from the monarchy for the preſent, but his future expectations deſtroyed, by the great merit and valour of his nephew. Deſtitute of ſupport, he dared not proclaim his pretenſions and his injuries, and ſeemingly applauded the government he ſo much deteſted. But this concealed ſpirit ſenſibly affected his conſtitution, which encreaſed on hearing of the birth of a grand-nephew; and he became at length ſo emaciated as to take to his bed. The monarch ſenſibly afflicted at the melancholy ſituation of a brother, whom he tenderly loved, paid him a viſit; and then it was that the

cruel Cobhthaigh ſaw the poſſibility, and took the reſolution of aſſaſſinating his brother. He therefore very artfully, whilſt he acknowledged the honour of this viſit, kindly complained that he came not with the affection of a brother, but with the ſtate of a great prince, attended by his nobility, and by his guards; and he requeſted, when next he viſited him, it might be as a brother, and unattended, as it would afford the higheſt proof of this love. The credulous monarch, charmed with this feigned mark of affection, aſſured his brother of his compliance; and accordingly in his next viſit, totally unattended, and converſing careleſly with him on the bed-ſide, he ſuddenly ſtabbed him to the heart, with a dagger he had provided and concealed for that purpoſe. But we cannot be bad by halves! more murther muſt follow to ſecure the ſucceſſion! Oilliol-Aine, the brave ſon of the deceaſed, is privately made away with; and the life of his grandſon Maon (like that of Louis XV. in his minority) is only ſaved as being ſuppoſed of ſo weak a frame, as to be incapable of raiſing any future diſturbances. Yet the fallibility of human wiſdom, and the ſmall degree of happineſs that ariſes from gratifying the ambition of the wicked, cannot be more fully exemplified, than in the preſent inſtance; where we ſhall behold this youth, whoſe tender age and imbecillities the tyrant deſpiſed, in his turn depoſe and kill the murtherer of his father and grandfather, and govern the kingdom with great ſplendour and glory.

3619 Cobhthaigh, by theſe horrid aſſaſſinations gained the crown. He was called Caol-Breag, from Caol, which imports lean or emaciated, and Breag, from Magh-Breag, in the county of Wicklow, where he committed theſe foul murthers. Notwithſtanding the atrociouſneſs of his crimes, yet we find he reigned peaceably for thirty years. But the friends of the young Maon took care to convey the prince far from the reach of the monarch, fearing the capriciouſneſs of his temper. The king of South

Munſter

Munſter received him with great humanity, and had him bred up in his court; and here the ſoft paſſion of love found a way to his tender heart, the object being the lovely Moriat, daughter to his protector. His friends, anxious for his ſafety, did not truſt him long here, but had him conveyed privately to France, with only nine attendants in his retinue. The French king received him with all the honours due to his blood, and to the cloſe affinity between them. He ſoon roſe in the army; his valour and prudence, much beyond his years, before twenty-five, acquired him the ſupreme command of the Gallic troops. He wanted not for partizans at home to trumpet his fame; and the greatneſs of his exploits ſoon revived in the breaſt of the fair Moriat, ſentiments of a much warmer nature than what ſhe had ſuppoſed. Love is full of expedients; and ſhe found out a method to remind this prince of their former amity. Craftine, a muſician of her father's court, was her confidant. She ſent him privately to France, with a letter and a rich preſent of jewels to Maon. After delivering his credentials, he played on his harp, and ſung to it an ode, in which he was praiſed with great delicacy, and his principal actions boldly recorded; concluding with a wiſh, that he would for the future exert his power to recover his country, and revenge the blood of his father and grandfather. He enquired who the author of this ode was. To be praiſed by the fair, is the higheſt gratification to a generous mind: Craftine told him, it was the lovely Moriat herſelf. At once all his his former tenderneſs revived, and love and glory now only employed his thoughts. He ſends back the harper, with private inſtructions to his friends; and ſolicits aid of the monarch of of France, to ſupport his pretenſions to the throne of Ireland. His requeſt is granted, and with a ſelect body of Gauls, he invades both Scotland and Ireland. He himſelf landed in the harbour of Wicklow; and being informed that Cobhthaigh kept

his court at Dindrigh, near the Barrow, in Leinſter, thither he immediately marched his troops, attacked this fortreſs ſword in hand, and put the garriſon to the ſword, with the monarch himſelf, and thirty princes who were with him there aſſembled. For this I have the authority of a very ancient hiſtorian; and Forcheirethen, a celebrated antiquarian, and contemporary with
3649 Connor, king of Ulſter, before the birth of Chriſt, gives us the names of theſe different princes, in a poem preſerved in the Leabhar-Lecan *; and taken from the Book of Leinſter. The words of the hiſtorian are theſe—" Aſe an Labhra ſo do dhea-" cuidh tar muir go Ngallach-buine, do cum Nalban and Eirin, " is leis ro ort Dind-righ for Cobhthach and 30 Righ the uime." i. e. It is this Labhra that croſſed the ſea, with bands of Gauls, to Scotland and Ireland; and with them deſtroyed the royal fortreſs, with the monarch Cobhthach, and thirty princes ſurrounding him.

From the ſame authority I find it affirmed, that no Iriſh prince extended his power farther than this Labhra. For this reaſon it is, that he is called in the Book of Reigns Laoch ro Cath, i. e. the Hero firſt in Battle. That beſides his conqueſts in Britain, he became alſo a king in Gaul; and it is ſingular enough, and I apprehend highly worth attention, what Cenau, or Cenalis, biſhop of Avranches, in a learned work on the French nation, aſſerts; which is, " that at an early period, a people called " Hermioniens, but rather Heremonians, poſſeſſed the ſea-coaſts " of Brittany." To commemorate this event and their anceſtry, he tells us, " that the dukes of Bretagne, placed ermines in their " arms †." To ſtrengthen this relation, I have but to remind the reader, how careful our antiquarians have been to diſtinguiſh from which branch of the three houſes or the royal line of Ire-

* Book iii. p. 92, &c.

† Mezeray Origine des François, p. 357.

land

land each monarch deſcended; and that the preſent prince, his grand uncle, his grand, and great grandfather, who ſucceſſively ruled Ireland, were ALL Heremonians. Add to this, that about the period in queſtion, the Gauls and their allies with a powerful army invaded Italy. The fair Mamonian Moriat was this prince's conſort. The reaſon why he is better known by our annaliſts by the name Labhra, than his original one Maon, is this: as ſoon as he had ſurpriſed and cut off his predeceſſor, a Druid, who was witneſs of the action, and in his intereſt, cried out haſtily, Does he ſpeak? on which account he went by the name of Labhradh, which ſignifies Speech, to which the epithet Luingſeach, or of the Navy, was added, from Luingios, a fleet. But though this queſtion of the Druid is mentioned to explain the cauſe of this name only, yet it evidently imports much more, and ought to be adverted to.—By the Iriſh conſtitution, it was not enough, that every candidate for the monarchy muſt be of the royal line of Mileſius, but he muſt be alſo perfect, not only in all his faculties, but in his make. It had been reported of Maon, when a youth, that he was dumb; ſo that the queſtion was pointing out to the people, that the report was groundleſs. He firſt introduced into Ireland the uſe of the Laighean or Gauliſh ſpear, and as it was moſtly confined to the province of Gaillian, it ever after was diſtinguiſhed by the reſt of the nation, by the name of Coige-Laighean, or the Province of the Spears. After a glorious reign of nineteen years, he fell in battle by the arm of his ſucceſſor.

Meilge, the ſon of Cobhthach, was proclaimed monarch. He 3668
was called Molbhthach, or the Praiſe-worthy, on account of his juſt adminiſtration. This diviſion between theſe two branches of the Heremonian line, animated the poſterity of Heber; and after ſeveral conflicts, this prince at length was cut off, and his army defeated.

Modh-

3685 Modh-Chorb, was the firſt prince who had ſpirit and power ſufficient to break through oaths ſworn to, and the national decree paſſed in favour of Jughaine the Great, and his poſterity, in excluſion of the other royal houſes. He is ſaid to be the ſon, but I think, with more truth, the grandſon of Cobhthaigh-Caom, ſon to the monarch Reachta, of the line of Heber. He is called in the Pſalter of Caſhill, Modh Chorb-Claire, as his chief palace and principal reſidence was in Clare, inſtead of being at Tara. He was ſlain in battle in the ſeventh year of his reign, by Aongus.

3692 Aongus II. called Ollamh, or the Doctor, the ſon of Oiliolla, ſon of Labhra, of the race of Heremon, was ſaluted monarch. Of this prince the Book of Reigns ſays—" Aongus-Ollamh, a " hoct-deag, do rad a Socht Sluagh ſaor *Ghreig*." i. e. Aongus, for eighteen years, lead his armies againſt the Greeks. When we compare this relation, with the accounts given us, by Greek and Roman writers, of the irruption of the Gauls into Greece, and note how exactly the reign of the preſent monarch accords with the time of this remarkable invaſion, we muſt I apprehend be convinced, that our annals deſerve the higheſt credit. During this foreign war, probably encouraged to rid the kingdom of ſo many turbulent ſpirits, Aongus's enemies were not idle. Jarereo raiſed a potent army, cut off his enemy, and as uſual became his ſucceſſor.

CHAP.

CHAP. VII.

The reigns of Jarereo, Fearcorb, Conla, Oilioll III. Adamar, Eochaidh VIII. Feargus—of Aongus III. he aſſiſts the Carthaginians—the ſource from whence his preſent majeſty is deſcended—of Conall, Niadh Seamhuin, Eanda, Criomthan, Ruighruidh the Grand, Jondhabhar, Breaſal, Lughaidh IV. Congall, Duach, and of the Clana Deagha; Fachtna, Eochaidh IX. and of the different partitions of Ireland—power of the Heremonians, and origin of the palace of Cruachan.

JARereo, the ſon of Meilge, ſon of Cobhthach, ſon of Jughaine, of the blood of Heremon, reigned ſeven years, and was ſlain by his ſucceſſor. He was ſurnamed Gleo-fathach, as being a prince of great wiſdom and accompliſhments, as the words denote. 2710

Fearcorb, the ſon of Modh-Corb, of the line of Heber, aſcended the throne. His reign, the Book of Munſter tells us, laſted but *five* years, when the ſword of his ſuceeſſor cut his way through him to the Iriſh throne. 2717

Conla, the ſon of Jarereo, ſon of Meilge, reigned five years, and died a natural death, at his palace of Tara. 2722

Oilioll III. ſurnamed Caiſh-fhiaclach, or of the Bad Teeth, the ſon of Conla, was alſo his ſucceſſor. Though he reigned twenty five years, yet we find nothing remarkable of him in our records, but that he fell in battle as uſual, and by the ſword of his ſucceſſor. 2727

Adamar, called Foltchaoin, or of the Smooth Hair, the ſon of Fearcorb, of the race of Heber, aſcended the throne. The 2752

Pſalter

Pſalter of Caſhill tells us, his empreſs was of the Danaan race, and named Flidhis. He was ſlain by Eochaidh.

2757 Eochaidh VIII. the ſon of Oilioll, ſon of Conla, an Heremonian, by the death of his antagoniſt ſatisfied his revenge for the loſs of his father, and his ambition by the acquiſition of ſovereignty; but was himſelf obliged to give way to the ſuperior arm of his ſucceſſor.

2767 Feargus, called Forteamhuil, or the Strong, the ſon of Breaſal-Breac, ſon of Aongus-Ollamh, ſon of Oilioll, ſon of Labhra, the ſecond branch of the Heremonian line, reigned eleven years. He was remarkably intrepid; and in his reign we read, that the Gauls made an irruption into Italy with 50,000 foot, and 20,000 horſe, and were joined by the Geſſatæ. I certainly conclude, that the different Iriſh monarchs heartily promoted theſe frequent invaſions of Italy, in order to thin the kingdom of theſe turbulent and daring factions, never happier than in the midſt of contention and carnage; to this I ſhall add, that the Iriſh infantry were called Coiſighe. He fell by the ſword of Aongus.

2778 Aongus III. the ſon of Eochaidh, elder branch of the Heremonian line, by Jughaine, was proclaimed monarch. His reign was long and proſperous; and in it the ſecond Punic war broke out, ſo deſtructive to the Romans, and in the end ſo ruinous to Carthage. That the Iriſh, far from idle ſpectators of this war, were deeply engaged in it, as allies to the Carthaginians, I have not the leaſt doubt; and this perhaps will beſt account for the length of his reign, and the internal peace of the kingdom, during it. We have already obſerved, that the Carthaginians fought their battles by means of their allies and their mercenaries; amongſt the former of whom the Iriſh muſt certainly be placed. I have already offered my reaſons, why I ſuppoſed their celebrated Sacra & Dilecta Cohors, were a brigade of Iriſh; and the Carthaginian ſwords, found near the plains of Cannæ, and

pre-

preſented by Sir William Hamilton to the Britiſh Muſeum, being found in figure, texture, and length, exactly ſimilar to our ancient Iriſh ones, adds ſtrength to my conjectures. It has been remarked by Roman writers, that the ſwords of the Gauls were of bad metal, frequently bent, and eaſily broke and battered; but by the report of the aſſay maſter of the mint *, the Carthaginian and Iriſh ſwords were of mixt metal, highly elaſtic, and poliſhed, bore a very ſharp edge, and ſo formed as to ſuffer no injury by time. Here then is Roman evidence, even in the make of their arms, to diſtinguiſh the Carthaginians and Iriſh from the other confederates, and enemies of Rome! But notwithſtanding the glory of this reign, it was greatly tarniſhed by an act of inceſt: for being overtaken in liquor, we are told, Aongus violated the chaſtity of his own daughter; and the conſequence of this act was a ſon; and from which he was called Tuirmheach, or the Shameful. The better to conceal this crime, the infant was expoſed in an open boat; but in caſe he was found, care was taken, by his dreſs, to denote him of royal blood; for he was dreſſed in purple ornamented with gold, and ſome jewels. Some time after the boat was found by fiſhermen; acknowledged, and given out to nurſe. The child was called Fiacha, to which the epithet Fear-Mara, or the Sea-Man, was annexed; and from this prince the royal line of Scotland are deſcended.

As his poſterity have made a moſt diſtinguiſhed figure in the hiſtories of Ireland and Britain; and that from him, by the female line, his preſent majeſty is deſcended; it may be here proper to note, that Aongus procured for Fiacha large poſſeſſions in Ulſter, to which his ſon Olioll Aron ſucceeded; and that (as we ſhall ſee) many of his ſucceſſors became kings of Munſter, and ſome of them monarchs of Ireland. Indeed, upon a cloſe in-

* Governor Pownal's Letter, already quoted.

veſtigation of the matter, it appears that children got out of wedlock formerly, were very far from being held in a diſreſpectful light. We behold Agamemnon † encouraging Teucer to purſue the heroic ſteps of his brother Ajax; for though not the legitimate ſon of Telamon, he was not leſs dear to him. Ulyſſes ‡ confeſſes himſelf the ſon of a concubine; and though Gideon § had ſeventy children by different wives, yet Abimelech, the iſſue of a concubine, and even his ſervant, was choſen king of Sechem! The children of Jacob got on the bodies of his wives' handmaids, are ranked with his legitimate ones. The celebrated Count de Dunois, was better known by the name of the Baſtard of Orleans; and the letters patent of William the Conqueror, to Alain count of Bretagne, begin thus—"Guillaume dit le "Batard, roi d'Angleterre, &c." Thiery, a natural ſon to Clovis, ranked as his other children ‖. In Ireland, in the preſent and in many ſucceeding inſtances, we ſhall ſee illegitimate children enjoy every rank and dignity in the ſtate, which their blood entitled them to; and ſome of the moſt illuſtrious families in the kingdom, derive their blood from ſimilar ſources; as O'Connor Kerry, O'Connor, Corcumruadh, O'Loghlin, O'Ferral, Mac Rannel, &c. Beſides the above Fergus, Aongus had a legitimate ſon called Eanda, from whom the Sioll-Cuin in general are deſcended. A period was at length put to the life of Aongus by the ſword, at Tara.

2808 Connall Callamhrach, ſon to Eiderſgeoil, brother to Aongus, and ſon of Eochaidh, of the ſame houſe, mounted the throne, and was cut off in the battle, by his ſucceſſor.

2813 Niadh Seamhuin, the ſon, but I think the grandſon, of Adhainhar, ſon of Fearchorb, of the line of Heber, reigned ſeven years. The

† Iliad, lib. viii. ver. 281.
‡ Odyſſey, lib. iv. ver. 202.
§ Judges, chap. viii. and ix.
‖ Selden's Titles of Honour, p. 535.

Book

Book of Munſter ſays, that his mother was deeply verſed in magic and ſorcery, and by this means procured for her ſon the crown; but the ſword of his ſucceſſor, like that of Alexander, ſoon cut through this gordian knot.

Eanda, called Aighneach, or the Munificent, the ſon of Aongus Tuirmheach, of the houſe of Heremon, after a reign of twenty years, fell in battle. 2821

Criomthan, called Coſgrach, or the Slaughterer, on account of his execution in battle, the ſon of Feidhlim, ſon of Feargus, ſecond branch of the Heremonians, after ruling Ireland four years, was cut off in battle. 2841

Ruighruidhe, called the Great, the ſon of Sithrighe, ſon of Dubh, ſon of Fhomhar, of the houſe of Ir, was proclaimed monarch. This was the firſt prince of his houſe who attempted to break through the oath ſworn to by his anceſtors, for themſelves, and for their poſterity, to bear true allegiance to Jughaine the Great, and to his iſſue. During his adminiſtration, the war between Maſiniſſa and the Carthaginians broke out; which was ſoon followed by the third Punic war, and by the total deſtruction of that mighty republic by the Romans. Engaged deeply in ſupport of their allies, as the Iriſh were in theſe wars, we preſume was one reaſon, why the reign of this prince was ſo long, and (at home) ſo peaceable, as great numbers of turbulent ſpirits were far removed. Some allow him to have ruled ſeventy years; but thirty is what is moſtly admitted. From him, his poſterity were afterwards known by the name of Clana-Ruighridhe. 2845

Jonadhbhar, ſon of Niadhſamhuin, of the houſe of Heber, was proclaimed monarch. He humbled the Picts, and obliged them to pay an heavy tribute. Keating, O'Flaherty, &c. allow him but a reign of three years; but Giolla-Caomhain, and the Pſalter of Caſhill affirm, that he was monarch for nine years. 2875

3884 Breaſal, the ſon of Ruighridhe the Great, of the line of Ir, by the death of his predeceſſor, reached the throne. He was called Bodhiabha, becauſe in his reign a fatal peſtilential diſorder affected cows and oxen, not unlike what has been, for above thirty years paſt, ſo fatal in Holland and Germany. He fell in battle, and was ſucceeded by the conqueror.

3895 Lughaidh IV. the ſon of Jonadhmhar, an Heberian, was proclaimed monarch. The Book of Munſter tells us, he was called Luighne, becauſe educated at the court of Leinſter. It alſo informs us, that Criomthan his eldeſt ſon, was his Righ-Damhna, or declared ſucceſſor, till cut off in battle by Conghlas, or Conall Clairingneach. The very learned Dr. O'Conry, a Catholic clergymen, of the dioceſe of Cloyne, in a poſthumous work *, judges, that the Taniſte was general of the national troops, as well as chief of the laws; and he inſtances the caſe of Mac Con, and Olioll-Ollum, in the third century. From the preſent authority, and happening at ſo early a period, I am inclined to think, that the Righ-Damhna was the preſumptive heir to the crown; and the Taniſte the heir to a lordſhip, or confined territory, and of courſe, that the law of Taniſtry regarded the ſucceſſion to eſtates only.

3900 Congall, brother to Breaſal, and ſon to Ruighridhe, of the houſe of Ir, by the defeat and death of Lughaidh, became monarch. He invaded Munſter, ſays the Pſalter of Caſhill, with a potent army, Cairbre Luiſg, being then king, raiſed heavy contributions on the country, and carried away hoſtages. But the ſon of Cairbre had his revenge, having in a bloody battle defeated the imperial army, and with own hand cut off the monarch.

* Collectanea, No. iii. p. 270.

Duach,

Duach, ſon to Cairbre, the ſon of Lughaidh, of the houſe of Heber, by this deciſive blow raiſed himſelf to the throne. He had a younger brother called Deaghadh, both of whom the Book of Munſter declares to be as gallant and intrepid heroes as Ireland then produced. The ſame authority acquaints us, that violent diſputes aroſe between them about the ſucceſſion, Deaghadh aiming *unjuſtly*, to ſupplant his elder brother. By this cenſure of St. Cormoc we plainly perceive, that where abilities were equal, the *ſenior branch was* always judged moſt worthy to rule. Duach, though well informed of the underhand proceedings of Deaghadh, yet invited him to court, as if totally ignorant of his deſigns. As ſoon as he arrived, he was ſeized and his eyes taken out; and this, St. Cormoc obſerves, was the firſt inſtance in Ireland of this kind of puniſhment. His mother Eithne, hearing the melancholly fate of her darling ſon, ceaſed not weeping and lamenting till ſhe died; and for this ſhe got the appellative Gubha, or the Sorrowful. Hence Duach was called Dalta-Deaghadh, or the Blinder of his brother Deaghadh. 3912

The learned O'Flaherty treats the above ſtory as a fable; ſays that Duach had no brother, and that he got the epithet Dalta-Deaghadh, from the generous reception he afforded to the exiled Deaghadh, and from his adopting him as his child. But neither the Pſalter of Caſhill, nor the Book of Lecan, which he quotes on this occaſion, juſtify his aſſertion; to the reverſe, the firſt is my authority for what has been ſaid.

The adopted Deaghadh, was the ſon of Suin, the ſon of Oliol-Aron, or rather Erne (ſo called) from the lands ſurrounding this lake, given at the expence of the ancient Belgic inhabitants to his father Fiacha, by the monarch Aongus, the ſon of Fiacha-fear-muire, the ſon of Aongus Tuirmheach, of the line of Heremon. The line of Ir, and kings of Emania, were highly jealous of theſe new ſettlers, and of the overgrown power of the line of Heremon. 3916

They

They therefore made war on, and at length expelled Deaghadh from Ulſter. To the monarch Duach, and under whoſe eye he was educated, he applies for aid; and by him he is received with the affection of a parent. So great was the power of the Irian line at this time, that, not ſatisfied with expelling Deaghadh their province, they made war on the monarch who had appointed him his Righ-Damhna, or ſucceſſor, and in a bloody engagement defeated the imperial army, and ſlew Duach. Deaghadh by his prudent conduct, had ſo far gained on the affections of the Mamonians, as to be elected king of the two Munſters in his ſtead; and his poſterity, for ſome generations after, continued, in conjunction with the true or Heberian line, to govern that province. It is here to be noticed, that, wherever the Ernains, or Deagaids of Munſter are mentioned in ſucceding periods of our hiſtory, they are to be underſtood as the iſſue of this branch of the Heremonian line only.

3922 The Ultonians by the defeat and death of Duach, proclaimed Fachtna of the houſe of Ir, monarch. He was the ſon of Cais, ſon to Ruighridhe the Great, who was the eleventh generation from Argeadmhar. He bears an high character in our annals for his prudence and wiſdom, for which he acquired the epithet Fathach. He fell by the ſword of his ſucceſſor, having reigned ſixteen years.

3938 Eochaidh IX. the ſon of Finn, the ſon of Finlogha, ſon to Eaſamhuin, the ſon of Labhra-Luire, ſon of Eanda Aighneach, ſon to Aongus, of the houſe of Heremon, was elected monarch. His mother was Benia, daughter to Criomthan, ſon to the monarch Lughaidh. He was called Feidh-lioch, or of the Heavy Sighs, being ſubject to great dejections, on account of the loſs of three of his ſons, princes of great intrepidity, who fell in the battle of Dromchriadh. His queen Cloth, was called Fionn, or the Fair; and theſe ſons ſhe had at one birth, hence they were called

called the three Fincamhna, as if ſaying the iſſue of Fionn, or the Fair, at one birth.

Ireland ſuffered ſeveral political diviſions, according to the intereſts of the different houſes that governed it. The firſt partition of the country from the landing of the Mileſians, was, between Heber and Heremon, into two parts; Heber and his poſterity poſſeſſing themſelves of the ſouthern half, and the Heremonians of the northern. One hundred and thirty-three years after, a ſimilar partition took place, between the two ſons of Eibhrie. Jughaine the Great, to inſure the ſucceſſion to his own race, divided the kingdom into twenty-five parts, and allotted the aſſeſſments for each tract. The preſent monarch formed the whole into five provinces; viz. Munſter, Leinſter, Conaught, Ulſter, and Meath; this laſt to be always the domain of the reigning monarch.

There is no period of our remote hiſtory fuller of great domeſtic convulſions, nor better atteſted, than from the preſent æra to the Incarnation. But though we are ſtill in poſſeſſion of the relations of theſe days of heroiſm and chivalry, yet neither the preciſe *times*, nor the real nature of theſe inteſtine broils have been delivered to us, with the preciſion both merit! For inſtance, Connor, king of Ulſter, and Connal Cearnach, both of the houſe of Ir, are ſuppoſed to have outlived the crucifixion, though both great grandſons of Ruighridhe the Great, who was inaugurated monarch, as we have ſeen, A. M. 2845! Again, the celebrated Meibhe, queen of Conaught, and daughter to the preſent monarch, at about an hundred years old, is ſaid to be killed by the ſon of Connor, and in his father's life-time too! A little attention to the old MSS. will however reconcile the whole accounts to reaſon and chronology. Placing the reign of this king of Emania in the preſent period, will do this; for, though Feargus, the ſon of Leighe, is ſaid to be king of Ulſter, by Eochaidh's appointment; and that on his death Feargus, the ſon of Roigh,

was

was his ſucceſſor, yet we ſee Connor compelled the latter to fly his country, and ſeek an aſylum in Conaught, at the very time in queſtion. At the ſame time Feargus, called Fairge, or of the Sea, on account of his navies, was king of Leinſter; and Daire, the ſon of Deaghadh, the northern exile, king of Munſter.

Such was the ſituation of affairs at this time. Eochaidh, reflecting on the great power of his houſe; himſelf monarch, one of his line king of Leinſter, the other ruling Munſter, preſented to him a pleaſing proſpect of reducing the entire kingdom to his power. Conaught, though paying its proportion of the national taxes, yet was ſtill governed by its ancient princes of the Danaan line; and he had formed the plan, and in part ſucceeded, of making this province alſo more dependent on him. To this purpoſe he reſolved to erect a more ſtately and a more central palace than Tara, and, as uſual in all great events, conſulted his Druids. After performing the ceremonies uſual on ſuch occaſions, they announced that Druim na Ndruidh, (a place in Conaught celebrated for its great cave and Druid myſteries) was the only proper place for this great work. He ſummoned the the princes who then governed the province, to alienate certain portions of land, and to contribute otherwiſe to this great work. Two abſolutely refuſed to comply, till it was agreed to by a national aſſembly, to be convened for that purpoſe at Tara; but Tinne III. more complaiſant, or perhaps previouſly engaged, declared himſelf ready to do whatever was required to pleaſe the monarch. Eochaidh, pleaſed at this mark of ſubmiſſion, beſtowed on him his daughter Meibhe as a wife; and ſoon after, by the deſtruction of the other princes, he appointed him abſolute king of the province. However his reign was not of long duration, ſince he was ſome time after killed at Tara, by Ma Ceacht, when Meibhe reigned ſingly and unoppoſed queen of Conaught. The palace of Eochaidh was now finiſhed with great ſplendour; and its proxi-

proximity added weight to the adminiſtration of Meibhe. After him it was called Rath-Eochaidh, or Eochaidh's palace; but in honour to his empreſs he named it Rath-Cruachan, Cruachan being her name, and by which it is known at this day. We find this palace celebrated in the days of St. Patrick, as one of the royal houſes of Loaghaire. In the height of his great deſigns, he quitted this world, of a natural death, at Tara, in the twelfth year of his reign.

CHAP. VIII.

Eochaidh X.—ſingular terms of his niece's marriage—invaſion of Ulſter—national aſſembly at Cruachan, and the Ulſter war renewed—battle of Muirtheimhne—Deirdre carried off by the ſons of Uiſneach, and the fatal conſequences—death of Meibhe—inſolence and baniſhment of the bards—the ancient mode of interment—the king of Ulſter's life ſaved by the operation of the trepan, and remarks on the early ſtate of phyſic—of Eiderſgeoil, and Nuadha II.

HIS brother, who was called Eochaidh, peaceably ſucceeded 3950
to the throne, and ſteadily purſued the ſyſtem adopted by the deceaſed. The Conacians, uneaſy to be ruled by a female, he gratified, by marrying his niece Meibhe to Olioll-more, brother to Cairbre, now king of Leinſter, who were both Heremonians. By this marriage he reconciled in ſome meaſure the Damnonii, to the new government; ſince Olioll by his mother Matha-Muireaſg, was of that blood. It is ſingular enough, what has been handed to us in relation to this marriage. We are told,

that Olioll being advanced in years, a preliminary article was, that ſhe ſhould, when ſo inclined, be free to indulge herſelf in illicit pleaſures; and we find ſhe made uſe of this privilege. In the preſent reign Cuire, or Conraoi, the ſon of Daire, ſucceeded his father in the government of North Munſter, and Eochaidh Abhruadh, in the South.

Feargus Roigh, being compelled, by the ſuperior power of Connor, the ſon of Neaſſa, and his couſin, to fly Ulſter, applied at Cruachan for the protection of the monarch, who had nothing ſo much at heart as weakening the northern line, by oppoſing its princes to each other. Nor was Feargus leſs ſollicitous to gain the ſupport of the Conacians, which through Meibhe he effectually ſecured; for being a prince of uncommon bravery, and of great gallantry, he ſoon found the way to her heart of TINDER; and ſhe bore to him three ſons at one birth, who were the ſources of moſt illuſtrious families; to wit, Ciar, anceſtor to O'Connor Kerry, from him ſo called; Coro, from whom O'Connor, Corcumruidh, O'Loghlin, &c. and Cormac, who is anceſtor to the O'Ferrals, Mac Rannels, &c.

Secure of the ſupport of the monarch through intereſt, and of his niece through affection, Feargus ſoon raiſed a mighty army, in which ſome of the moſt intrepid knights of Ireland went volunteers. In the relation of this famous invaſion, yet preſerved, called Tain-bho-Cuailgne, or the Spoils of Cattle at Cualgne, in the county of Lowth, we are entertained with the order of the march of the troops. They were led on by Feargus: the queen of Conaught ſeated in an open chariot, with her Aſion, or crown of gold, on her head, followed; her retinue were placed in four chariots more, ſo diſpoſed, at the ſides and rear, that the duſt and foam of the cavalry ſhould not ſtain her royal robes: and here it is neceſſary to be obſerved, that our ancient princes never appeared in public without their enſigns of royalty.

alty. But though theſe troops could not force the Ulſter army to a general engagement, nor yet gain their end, which was the dethronement of Connor, yet they miſerably waſted the country, and brought back with them an immenſe booty, in cattle and other rich effects, notwithſtanding the utmoſt efforts of the Ultonians, though headed by the renowned Conall, and all the champions of Craobh-Ruadh! This prey gave riſe to ſeveral ſucceeding invaſions, and many bloody battles were fought, in which the knights in both armies acquired glory and immortality, as the battle of Fion-Corratha, of Bos na Righ, near the Boyne, &c. &c.

The repeated engagements, and the loſſes being pretty near equal, gradually leſſened the deſire of extermination on both ſides; and Conall Cearnach, grand-maſter of the knights of Ulſter, ſeized this opportunity with a ſelect body of troops, to go on a foreign expedition, in which wealth and glory were the objects. We are not informed to what place this armament was directed; but it was, moſt probably to aſſiſt the Britons or Gauls, now greatly diſtreſſed by Cæſar. The amorous Meibhe thought this a favourable opportunity to renew the war in favour of her beloved Feargus. An aſſembly of the chiefs of the Heremonians was, by order of the monarch, convened at Cruachan. At this Feis, Meibhe appears to have taken an uncommonly active part. On the part of the monarch appeared Eare, the ſon of Cairbre, with his knights, and a ſelect body of nobility and others. Lugha, the ſon of Conraoi, with his Clana Deaghadh, or Munſter knights, and Mac Nead, the ſon of Fin and Connor, the ſon of Roſſa, with the Clana Boiſghne, or Leinſter champions, compoſed this great aſſembly.

Meibhe opens the debates, by deploring the unhappy ſtate of the kingdom in general, the province of Conaught in particular, was reduced to, through the ambition of Connor, and the in-

trepidity of the Craobh-Ruadh, or Ulſter knights; and that the national tranquility depended on his overthrow. She then addreſſes herſelf to Lugha; reminds him of the death of his father, the celebrated Conraoi, by Cuchullain, captain of the Ulſter knights, and of the diſtreſſes his anceſtors were reduced to, by the houſe of Ir, being forced to abandon their poſſeſſions in Ulſter, as we have already obſerved, and take refuge in Munſter. Her generals and captains ſhe reminds of the loſs of a father, a brother, or a ſon, in the former wars; that now the occaſions for ample revenge offered, which ſhe doubted not, but that they would gladly embrace, and thus gratify their private, at the ſame time that they did the public reſentment. So animating a ſpeech delivered by any one, but eſpecially by a fine woman, who ſpoke from her feelings, could not fail of producing all the effects ſhe wiſhed. A conſiderable force is ſoon levied, and marched into Ulſter, under the command of Lugha; of all which proceedings, Connor having timely notice, raiſed all the power the ſhortneſs of the time would allow him to collect, and ſent an expreſs to Cuchullain, ſecond in command, at Dun-Dalgan, to head them; but with ſtrict orders not to engage the enemy if poſſible, till the arrival of Conall, who was daily expected to return from Britain or Gaul.

For ſix days Cuchullain remained ſhut up in his camp, notwithſtanding all the endeavours of Lugha to force him to a battle; but on the ſeventh, ſpurred on by his own perſonal courage, he raſhly engaged them, in which battle he fell by the ſword of Lugha, and his army ſuffered a complete defeat. The plain on which this bloody battle was fought, was called Muirtheimhne, in the county of Lowth; and the relation of it, has for title Bruiſlioch-more-Mhuirtheimnhe, or the Great Defeat at Muirtheimnhe. Whilſt we admire the ſtyle and ſpirit with which this work is wrote, we are a good deal diſtreſſed at the ſuperſtition and credulity,

dulity, which muſt have then prevailed. We read of the Ceardaibh na Druadh, or Druid exorciſms of magic ſpells, and Cea-Dreachd, or Druid divinations, all uniting with the Heremonians to deſtroy the redoubtable Cuchullain and his army! In this battle we find war-chariots were uſed, and numbers of them deſtroyed in the conflict, which was very bloody. Not only in the hiſtory of this, but of all the other wars antecedent to Chriſtianity, we ſee the incantations, magic, and ſpells of the Druids introduced, and ſcarce a battle gained without their aſſiſtance. From this recital, what ſhall we think of the candour of Mac Pherſon *, who boldly affirms, that in all the relations of the early bards, not the leaſt mention of religious ceremony is to be found! ſhall we affirm, that theſe are his own ſuggeſtions, not the dictates of truth; and ſhall we apply to him, what the great Uſher ſays of his countryman and fellow-labourer Dempſter?—"Tam ſuſpectæ fidei hominem illum fuiſſe com-"perimus, & toties teſſeram fregiſſe, ut oculatos nos eſſe opor-"teat, & niſi quod videmus, nihil ab eo acceptum credere †."

Scarce were theſe battles fought, when new misfortunes afforded freſh fuel to the flames of war. The beautiful Deirdre, daughter to Feidhlim, the ſon of Doill, who was firſt miniſter to the king of Ulſter, was educated in the palace of Emania; and amongſt the numbers of illuſtrious youth, companions of the Craobh Ruadh, who attended the court, were the three ſons of Uiſneach, whoſe names were Naois, Ainle, and Ardan. We may judge of the perſonal accompliſhments of the firſt of them, who loved, and was beloved by Deirdre, by the ſtrong terms in which ſhe expreſſed them. Attended by her confidant on a ſnowy day, ſhe beheld a butcher at a diſtance killing a calf, and ſome time after, a raven come to feed on the blood. The whole wo-

* Fingal and Temora. † Primord. Eccleſ. Brit. p. 379.

man

man abſorbed in love, turns to her governeſs; "Behold, ſays ſhe, the "whiteneſs of that ſnow, ſuch is the ſkin of my hero! his cheeks "are more blooming than the blood ſcattered round it; and his "hair is ſmoother and blacker than the feathers of the raven that "feeds on it!" Metaphors inexpreſſibly bold and ſtrong! After ſuch declaration, we may judge it did not require much importunity to prevail upon her to elope with her paramour. But to carry off a lady from court, under the protection of the king and queen, was not only in itſelf dangerous, but even deemed a ſacrilege. But what action is not love capable of inſpiring? The infatuated Naois, unboſomed himſelf to his brethren, who agreed to aſſiſt him in carrying off the prize, or to periſh in the attempt. A ſhip was provided on the coaſt, and 150 ſelect ſoldiers, men of approved valour, and friends to the family, were employed on this ſervice. So well did they execute their orders, that ſcarcely was this outrage known to Connor, when they had embarked for Albany. But ſuch was his influence at the Pictiſh court, that the fugitives were ſoon obliged to take to their ſhips, and with difficulty eſcaped. Finding little protection abroad, they, through the mediation of friends, implored their pardon. Connor ſeemed at length to relent; and to prove the ſincerity of his intentions, he delivered to the friends of the young knights his natural ſon, Cormoc Conloingios, and his couſin Feargus, as hoſtages for their ſafety.

On theſe ſecurities Naois and his followers landed; and by way of doing them honour, than which nothing leſs was intended, Connor ſent Eogan, an officer in whom he placed the higheſt confidence, with a proper guard, to conduct them to court. But his private inſtructions were, at a convenient opportunity, to cut off the whole party; and ſo well did this commander diſcharge his truſt, that not one of them eſcaped; even Fiachadh, ſon of Feargus, one of the hoſtages who was of their party, was not ſpared.

ſpared. So flagrant a violation of public faith excited general indignation, and the very hoſtages thought themſelves ſo baſely uſed, that they raiſed a conſiderable body of troops, with which they ſuddenly attacked the palace of Emania, plundered it of its moſt valuable effects, and put to the ſword all they met, not ſparing even the ladies! But this outrage was ſoon chaſtiſed by Connor; and they fled for protection to Conaught, where they were received with open arms. The war became now more acrimonious and bloody; and in one of the many actions fought on this occaſion, Olioll, king of Conaught, fell by the ſword of Conall-Cearnach; who, in his retreat, was ſo cloſely purſued by the Conacians, that his intrepid ſoul could ſee no alternative, but in victory or in death. His reſolution being fixed, in a ſhort ſpeech he animated his ſoldiers; and though very unequal for the combat, they undauntedly began the attack, but were puniſhed for their temerity, being all cut off to a man.

The death of ſo many heroes, depreſſed the courage of the Ultonians in proportion as it elevated that of their antagoniſts. In this dilemma Forbhuidhe, ſon and Righ-Damhna or preſumptive heir to Connor, formed the reſolution of cutting off the queen of Conaught: at any time deteſtable, but in theſe days of chivalry infinitely more ſo. Meibhe, advanced in years, after the death of her paramour Feargus, and her huſband Olioll, retired to Inis-Clothron, near Loch-Ribh, where ſhe lived more retired. It was her cuſtom, on ſummer mornings, to bathe herſelf in that fine lake, of which Forbhuidhe was well informed. He cauſed the length and breadth of the lake to be meaſured, and particularly to the place where ſhe bathed. Thus inſtructed, he fixed up a mark near Emania, and with his Cran-Tubal, or ſling, he conſtantly practiſed at it every day, till he became almoſt certain of hitting it with a ball, as often as he pleaſed. At this time, a convention was propoſed between the rival powers, who met

at Loch-Ribh; and this the infamous Forbhuidhe thought would afford him an unſuſpected opportunity of executing his infernal ſcheme. Accordingly he took his ſtand one morning, and juſt as the queen was plunging into the water, he darted a ball with ſuch force and direction, as to hit her on the ſkull, which immediately depriving her of ſenſe, ſhe ſunk to the bottom, to riſe no more!

This moſt baſe action, though in its effects ſo happy, by reſtoring peace to the nation, we can hardly ſuppoſe to be carried on without the conſent, if not advice, of Connor, who we have ſeen violated himſelf, in the moſt flagrant manner, public faith, by the murder of the ſons of Uiſneach. Remote as we are from theſe ſcenes of action, we can only judge from events; but had we been better acquainted with their real motives, they would not perhaps appear in ſo deteſtable a light as they now do. For Connor was undoubtedly a prince of great abilities, as well as uncommon intrepidity; otherwiſe he could not ſo manfully, as we ſee he did for years, oppoſe the whole power of the monarch and his allies, aided by a conſiderable party in his own territories. He was beſides a great protector of arts and ſciences; to him we are in a great meaſure indebted for what records and hiſtory we poſſeſs of theſe remote days. For the power and inſolence of the bards, and of the literati, had at this time roſe to ſo high a pitch, that ſcarce any thing they demanded durſt be refuſed them. Protected in their perſons and poſſeſſions by the laws, they abuſed this truſt in the moſt flagrant manner, by libelling whoever diſobliged them. Beſides their colleges and munificent foundations, like modern mendicants they were perpetually craving one favour or other, till their vaſt properties, their immunities, and the numbers of their followers—ſuch as Cæſar * tells us,

* Comment. lib. vi.

was

was AT THIS VERY TIME the caſe with Gaul—became alarming to the ſtate.

But moſt reformations are carried on with more zeal than prudence, with more violence than good ſenſe! Such was the general reſentment againſt this body of men, that inſtead of diſtinguiſhing between the uſe and abuſe of them, by a national decree of the eſtates at Cruachan, they were deprived of their immunities, and baniſhed the kingdom. In this humiliating ſtate they found a generous protection in Ulſter; and Connor, though waging war for ten years with the Heremonians, yet forgot not what he owed to his country, and to the fine arts. A thouſand Ollamhs, or doctors in ſciences, did he ſupport and protect for ſeven years; and when peace became reſtored, and the voice of ſenſe and prudence could be diſtinguiſhed from thoſe of faction and oppreſſion, he clearly ſhewed, that the total abolition of the *literary orders* would be to the laſt degree detrimental to the ſtate; but that a proper reſtraint laid on them would be a moſt uſeful and neceſſary ſtep. The number of Ollamhs, or doctors, was therefore, as in the days of Ollamh-Fodhla, reduced to 200; and proper care taken to prevent idlers liſting under their auſpices as heretofore.

This monarch, Eochaidh, is diſtinguiſhed in our hiſtories by the epithet Aremh, or of the Grave, becauſe he firſt regulated the different modes of interment. He directed that the head ſhould be placed to the Weſt, the feet to the Eaſt, and a Leacht, or monument of ſtone, raiſed over the whole *. Some of the knights had graves dug; the bottom of ſmooth marble, the ſides built with brick and cement, in the form of a modern coffin, and ſo finiſhed at top, that a large ſtone ſo exactly fitted it as to leave no room for duſt, or adventitious ſubſtances. In this the corpſe was laid,

* Tri bhiorgaoithe an bhas, l. iii. halt 8.

with his armour on him, and a ſword by his ſide. Inſcriptions were raiſed round the moulding of the coffins, and the beauty of the letters proclaim at this day the ſkill of the ſculptors. Many ſuch are to be ſeen, and particularly at Ard-Feart, or the Lofty Burial-place, in the county of Kerry. Foreigners of diſtinction had always Leachts, or monuments of ſtone, raiſed for them, as we learn, by a very ancient Rann, or verſe; and whoever died by the ſword, was ſure to have a Leacht, or indeed rather a Carn, raiſed to him, according to the maxims of Pythagoras, who was himſelf a Druid. "Locus lapidibus obruendus, "ubi ſanguis humanus ſparſus eſt." In the famous battle of Muirtheimhne, already mentioned, on Cuchullain's being mortally wounded, he directs his charioteer—"to carry him to yonder "Carruig, (a large ſtone pitched on one end), to place his "body ſtanding againſt it, his ſword in his hand, his ſhield "raiſed up, and his two ſpears by his left ſide." He was completely armed, as this work tells us. In the Leabhar-Lecan, book iii. we are told, that when the Catha Miligh, or hero Mar, the ſon of Rignet, was ſlain in the battle of Findebhra, the ſon of Mac Con cauſed a Carn-Cloch, or monument of the moſt precious ſtones in Callruidhe, to be raiſed over him. The renowned hero Eogan, ſlain in the battle of Lena, was laid out completely armed, in the ſame manner; and over him a Carn, or heaps of ſtone were raiſed. The following verſe, in the hiſtory of this battle of Lena, ſhews Eogan "placed erect, his launce "by his ſhoulder, his helmet on his head, his coat of mail on his "body, and his ſword in his hand."

Feart *Mhogha-Neid*, ar mhoige tualang
Gona *Ruibhne* re a ghualin.
Gona *luirig* luaghios goil;
Is gona *Chathbhar*, cumh doid.

The

The ancient ceremonies obſerved in interring the great were thus. When the corpſe was laid in its vault, or appointed burial-place, the Druids performed all the ſolemn rites preſcribed by their religion: the chief Senachie or antiquarian, then recited aloud the pedigree of the deceaſed, till he came to its firſt ſource. The Ard-Fhileadh, or chief poet, in a ſpecies of poetry called Caoine, or lamentations, uſed only on ſuch occaſious, proclaimed his virtues, his bravery, his hoſpitality, and how well he ſupported the honour of his race; this was ſucceeded by a great cry, when every one paſſing by the grave, threw a ſtone over it, hence the old ſaying, of having performed all duties to a departed friend—Do rineadh a *Loi*, agas a *Leacht*—i. e. they recited his apotheoſis, and raiſed his monument. This cuſtom the early Greeks borrowed from our anceſtors; but their ſucceſſors forgetting the original inſtitution, inſtead of rendering to the deceaſed the praiſes juſtly due to them, often deified them; and from them the Romans borrowed the ſame moſt abſurd and moſt diſgraceful cuſtom. That all the Scythic tribes deteſted this moſt infamous and unmanly adulation, we are furniſhed with a ſtriking example in king Attila, king of the Huns. Marullus, a Calabrian poet, waited on him with a copy of verſes; but as ſoon as the prince underſtood that he derived his pedigree from the gods, he would have killed him, but for the reſpect due to his order. The reader will plainly ſee, that this cuſtom in Ireland was eſtabliſhed for the wiſeſt and beſt of purpoſes. At theſe funerals all the family and friends of the deceaſed attended: it was deemed an indiſpenſable duty; and it is ſtill obſerved by the remains of old families, but wiſely omitted by many of our modern ones. The praiſes of the deceaſed were the ſtrongeſt incitements to virtue, courage, and hoſpitality in their ſurvivors.

As Ælian remarks, "Celtæ hymnorum ſuorum argumentum "faciunt viros qui in præliis fortiter pugnantes, occubuerunt."

Connor, king of Ulſter, of whom ſo much as been ſaid, was the ſon of Fatchna, the ſon of Cais, ſon to Ruighridhe the Great, of the houſe of Ir. Purſuing the Conacians commanded by Ceat, with too much impetuoſity, he received a violent fracture on the ſkull by a ball, darted from a Cran-Tubal, or ſling, and of which wound he recovered by the operation of the trepan, performed by his chief ſurgeon, Fighnin, called Feathach, or the Skillful. This is not the only teſtimony our hiſtory bears, of the eminence of our ancient phyſicians and ſurgeons. In the bloody battle of Criona, fought in the beginning of the third century, Teige, the ſon of Cein, the ſon of Oilioll, of the houſe of Heber, being deeply wounded, and the barbs of ſome ſpears lodged in different parts of his body, producing exquiſite pain, he ſent to Munſter for the celebrated ſurgeon Finighn, called Feath-glic, or the Learned and Dextrous, who with his three Daltadh, or eléves, ſoon relieved him, by removing theſe extraneous bodies *. It appears, that phyſic, like the other learned profeſſions, was hereditary in families; and that the moſt celebrated of this body attended the army. So much ſuperior in knowledge to the reſt of their brethren, were theſe military ſurgeons deemed, that to this day, to expreſs an incurable, we ſay "Ni thogfiodh leagha na bhfionn, e!—the phyſicians of the "royal militia would not raiſe him!"

3965 Eiderſgeoil, after violent ſtruggles, was by all parties proclaimed monarch of Ireland. He was the ſon of O'Hiar, called in the Leabhar-Lecan, king of Munſter, the ſon of the exiled Deaghadh, of the line of Heremon. He was a prince of great

* Leabhar-Lecan, lib. iii.

talents,

talents, and of a very enterprizing diſpoſition. Early in life he lead a ſelect body of troops into Ulſter, in revenge for the expulſion of his anceſtors from thence, by the houſe of Ir. In marching through Meath, he met with the beautiful Meaſbuchuail, the daughter of Eaſſa, daughter to the then reigning monarch Eochaidh *, by whom he had his ſon Conaire. This prince fell by the ſword of his ſucceſſor.

Nuadha-Neacht, a deſcendant of Criomthan Coſgrach, of the line of Heremon, did not long enjoy the monarchy, his army being defeated, and himſelf ſlain in the battle of Cliach, by the ſon of his predeceſſor, in the ſixth month of his reign. 3970

* Leabhar-Lecan, lib. iii. O'Flaherty, &c.

BOOK

BOOK V.

CHAP. I.

Antiquity of chivalry in Europe—utility of Iriſh hiſtory in ſuch enquiry—five equeſtrian orders in Ireland—knights, a particular order in the ſtate—their education and elevated ſentiments—Cæſar and Pauſanias juſtified, and the cuſtoms of knighthood, in ſubſequent times, on the continent explained.

HAVING ſo frequently mentioned the knights of ancient Ireland, the curious reader will, no doubt, wiſh to be more fully informed of the nature of this order of men, ſo celebrated in our hiſtory. He will be the more deſirous of this information, as moſt modern writers make the inſtitution of chivalry in Europe of a much later date: ſome deriving it from the Moors of Granada, others from the Croiſades; but all agreeing that it muſt have originated after the deſtruction of the Roman empire. Yet Cæſar * aſſures us, that the ſecond order amongſt the Gauls, were the Equites, or knights; and ſure a better authority there cannot be. Livy, in his hiſtory, in more places than one, mentions them; deſcribes the dreſs of one or two of them, and particularly notes the Torques, or gold breaſt-plate, pendulous

* Commentar. lib. vi.

from

from the neck. Pauſanias * deſcribes them and their chariots; and he tells us, that they were called Trimarkiſian, from their chariots being drawn by three horſes; for, ſays he, "the name "of a horſe amongſt the Gauls, is known to be Markan." Καὶ τὸ ὄνομα ἴσω τὶς MAPKAN ὂν ὕπο τῶν ΚΕΛΤΩΝ.

Unfortunately for letters, the early hiſtories of the Gauls and Britons, and indeed of every other nation ſubdued by the Romans, are loſt; theſe laſt ſhewing themſelves every where, as much the enemies of ſcience as of the liberties of mankind. Therefore, deſtitute of proper guides, later writers, ſuppoſe the origin of chivalry in Europe to have commenced at, or very near the time, in which they firſt find any mention of it by Celtic writers! For it is a point agreed on †, that they took not their riſe from the knights of ancient Rome. Ireland, however, being free from any attempt of the Romans, preſerved her ancient hiſtory; and it is the more valuable, as it plainly appears to be the ONLY key to the laws and cuſtoms of the ancient Celtæ, as handed down to us by Greek and Roman writers. So extremely ancient has the inſtitution of chivalry been amongſt us, that we ſcarce know where to trace its origin. We find our anceſtors had it in Greece; and the Curetes, or knights amongſt the firſt reformers of Greece, are mentioned with particular honour, and ſuch is to this day, the name of a knight in Iriſh. Probably it originated in Egypt, from whence they brought it firſt to Crete. Certain it is, that from the foundation of the Mileſian monarchy, this order of men have been particularly attended to, and their rank, their dreſs, and their inſignia determined.

There were five equeſtrian orders in Ireland — the firſt was the Niagh-Naſe, or knights of the Golden Collar; and this order was peculiar to the blood royal, as without it, no prince could

* In Phocic. † Selden's Titles of Honour.

preſume

preſume to become candidate for the monarchy. Of the truth of this we are furniſhed with a ſtriking inſtance in the fourth century. Whilſt the different competitors were putting in their claims for the monarchy, Eochaidh, king of Leinſter, aſpiring to the ſame honour, ſeized on the palace of Tara during the election, hoping by this means to ſtrengthen his claim; but upon the remonſtrances of the Druids and lawyers of his own court, who repreſented to him how criminal his behaviour muſt appear to the whole kingdom, to ſay that he ſhould preſume taking poſſeſſion of Tara, much leſs to become a candidate for the monarchy, who had not yet received the Gradh-Gaiſge, or order of chivalry! he relinquiſhed his claim, and ſurrendered the imperial palace to Nial, ſurnamed the Grand.

Of the other orders of chivalry, the Curaithe na Craobh-ruadh, or knights of Ulſter, for number, proweſs, and diſcipline, ſeem to rank foremoſt in our hiſtory. Why they have been always diſtinguiſhed by the name of Craobh-ruadh, or of the Red Branch, is not ſaid. Should we ſuppoſe it alluded to the arms of Ulſter, which are, "Luna, a hand ſiniſter, couped at the wriſt, Mars." Then ſhould they be called Crobh-ruadh, or of the Bloody Hand, which perhaps was their real title. The Clana-Deagha, or Munſter knights, were a moſt intrepid order of men. This name they took from Deagha, who was expelled Ulſter about A. M. 3920, and new marſhalled this body. For I can by no means admit, that he was the founder of them, or that Baoiſgne inſtituted ſuch an order in Leinſter; as we know, that this claſs of people always flouriſhed amongſt us. Daire, the ſon of Deagha, ſucceeded his father in the command of theſe knights; and as from the father they were called Clana-Deagha, ſo from the ſon they in particular were called Righ Daire, or heroes formed by the arm of Daire, Righ, being Iriſh for an arm! Through the protection of Duach, and the intrepidity of theſe knights, Deagha, from an exile,

exile, became king of Munſter, in excluſion of the Heberian or true line; and it is on this account, that theſe knights bore for their enſign the arms of Munſter, i. e. "Saturn, a king en-"throned in majeſty." The Leinſter knights were called Clana-Baoiſgne, from Baoiſgne, an anceſtor of the celebrated Fion, who reformed and gave new laws to them. Their enſign was the ſame of the ſame province, i. e. "Jupiter, an harp, Sol, "ſtringed Luna." The knights of Conaught, in theſe early days, were of the Danaan race, and yielded not the palm, in point of courage and diſcipline, to any heroes in Europe. Their arms were, "Jupiter, a cavalier completely armed;" for ſuch I take for granted to be the inſignia of Conaught, being the reverſe of the coins of Roderic and Turelogh O'Connor, the two laſt monarchs of Ireland, when kings of Conaught *only*.

The rank the knights ſupported in the ſtate was very early ſettled; for they preceded all other claſſes of people, giving way to none but the Ollamhs, or doctors in different ſciences, and to the blood royal. By the law called Ilbreachta, or of colours, eſtabliſhed A. M. 2820, knights were allowed five colours in their garments. Eadhna, A. M. 2996, decreed them ſilver ſhields and targets, and the privilege of fighting in chariots, *before this* reſerved to the princes or generals only. Soon after this, Muinheamhoin decreed, that knights for the future ſhould wear a Torques, or collar of gold, pendulous from the neck; and this laſt both Strabo and Livy declare was conſtantly worn by the Gauliſh knights. This collar was uſed long after the Norman invaſion, and the wearer was called Fleaſgach, from Fleaſg, a torques; but theſe invaders wiſhing to aboliſh all ancient cuſtoms, ſo far ridiculed this, that the name though ſo honourable in itſelf, became in time, an epithet of contempt and deriſion.

Not only their rank was aſcertained, but the utmoſt care taken of their education, and of their military rules. Academies, at the national expence, were founded for them (like the royal

military ſchool of Paris) at Tara, Emania, Caſhell, Cruachan, Naas, &c. The candidate was entered at ſeven years old, when a ſlender launce was put in his hand, and a ſword by his ſide. From this to fourteen, they were inſtructed in letters, and in military diſcipline, when they took their firſt vows, They were now exerciſed every day, in caſting a javelin at a mark, at which in time they became ſo expert, as to be certain of transfixing an enemy with it, when within its force. The Cran-Tubal, or ſling, was another inſtrument very much uſed in ancient times, from which they darted balls with great force and direction. At the uſe of the ſword and target they were uncommonly ſkilful; and they fought on foot, on horſeback, or in chariots, according to their ſituation and circumſtances.

At eighteen they took their laſt vows; and from the accounts of this order of men, STILL pretty well preſerved, we are ſurpriſed how elevated their ſentiments were, and their ideas of honour and heroiſm. To ſwear by their knighthood, was the moſt ſacred oath, as it at once reminded them of all their vows. In the battle of Ventry, in Kerry, called Catha Fiontragha, one of the knights in Fion's army ſays—"Luigheamſi fam bhria-"thar, agas fam Aramaibh-*Gaiſge*—i. e. I affirm on my word, "and on the arms of chivalry, &c."

At the battle of Muirtheimhne, fought before the Incarnation, when Cuchullain is oppoſed by his officers, from fighting the imperial army, he at at length cries out, "Since the days that "my firſt arms were put into my hands, (i. e. ſince I received "the honour of knighthood) I have not declined a battle, nor "ſhall I this." Their common ſaying was—"Is fear blath na Seaghail—i. e. Glory is preferable to life." When Conall, general of the knights of Ulſter, ſlew in battle Miſgeadhra, a celebrated Conacian hero, not ſatisfied with this, he ſingly attacks Ceat, the Conaught general; but though in this laſt action he

ſlew

ſlew alſo his antagoniſh, yet he purchaſed victory at a very dear rate, being deſperately wounded, and left on the field of battle for dead. In this ſituation he was found by Belchu, of Breifni, another Conaught knight, who could not forbear inſulting Conall in his diſtreſſes, accuſing him of being the cauſe of the torrents of blood then ſhed in Ireland. The afflicted knight upbraids Belchu of baſeneſs and cowardice, in thus inſulting an enemy, unable to revenge himſelf; telling him, he would act a more generous part in killing him outright, as then he would have the glory in dying, to have it told, that three knights of Conaught were at once engaged in killing him. Belchu, ſtung by theſe reproofs, told him, he ſcorned ſo baſe an act; and had him brought to his own houſe to be taken proper care of, when on his recovery, he engaged to fight him.

In the bloody battle of Maigh-Lena, in the King's county, fought in the ſecond century, It was propoſed by ſome officers in the imperial army, to attack the troops of Munſter, or indeed rather of Leath-Mogha, at night, by a kind of coup de main; but Gaull, the ſon of Morni, and chief of the knights of Conaught, made this heroic anſwer—"On the day that I received the ho-"nour of knighthood, I vowed never to attack an enemy at "night, by ſurprize, or under any kind of diſadvantage*!" In the third century, Mac Con, an exile, invades Ireland; but inſtead of immediately attacking his enemy, as yet unprepared, he ſends his ambaſſadors to Art, the then monarch, notifying his arrival and his intenſions. Their demands and his anſwer are worth reciting. "We come (ſaid they) from Mac Con, to you "Art Mac-Cuin, requiring you in his name, to divide Ireland "with him, or to meet him on the plains of Moicruimhe, where "he will wait for you, with thirty battalions." "I will never

* Iounſuidhe Magha-Leana.

" confent to divide the kingdom (replies Art), nor will I decline " the battle. He is unworthy a crown who declines the fight. " My father waded to the monarchy through torrents of blood, " and the ſword only ſhall deprive me of it!" The next queſtion was, as to the time of fighting. Art demanded twelve months, to enable his allies to join him. But the numbers of foreigners in the army of Mac Con made it impoſſible to grant this requeſt. By mutual agreement it was fought in a fortnight; and a moſt bloody and deciſive battle it proved! for in it fell Art, by the ſword of Mac Con; the king of Conaught, by that of Beine-Briot, prince of Wales; ſeven ſons of the king of Munſter, and many heroes of prime note, fell that day, as is particluarly related in the hiſtory of this war *.

The mode of chivalry in Ireland was as follows: in every military academy, before the great court, a coat of mail and a ſhield were ſuſpended under an handſome arch, to denote them always ready for battle. At all public feſtivals, and particularly when the young knights took their laſt vows, numbers repaired to be witneſſes of the ceremony. Such foreign knights as choſe to enter the liſts, ſtruck the ſhield three times with their launces, when each cried out " ſgreadaim ſgiath, and ſarim comhpach, i. e. I " ſtrike the ſhield, and demand the fight." Their names, quality, and proofs of knighthood were then demanded, and the terms of the tournament adjuſted. From this old cuſtom comes the common ſaying, *even at this day*, of calling a riotous and quarrelſome perſon, a Buillim ſgiath, i. e. a Shield-beater.

Thus we ſee to demonſtration, that Cæſar, Pauſanias, and Tacitus, were right when they mentioned the equeſtrian order amongſt the Gauls and Germans; and we may venture to affirm, that from us, both they and the Britons borrowed the cuſtom:

* Catha Maigh-Muicruimhe

for

for the Trimarkiſian of Pauſanias, is radical Iriſh, denoting three horſes. It is true the word Marc, for a horſe, is not now uſed by us, but it is ſeen in our compounds; thus Marcach, ſignifies an horſeman; Marc-Sluagh, cavalry; Luath-Mharc, a race horſe, &c. Cæſar ſays the equites in Gaul ranked next the literati; and we ſee the ſame in Ireland. The Germans call a knight Ritter, and we call him Ridaire. But to prove that the Iriſh did not borrow this cuſtom from other nations, we are furniſhed with a ſtriking anecdote. When Richard II. in 1395, made a royal tour to Ireland, he was met in Dublin by the four provincial kings, whom he intended knighting; but they declined this compliment, each having received that honour from his father, at ſeven years old *. In Germany about the ninth and tenth centuries, (and moſt probably earlier) we ſee orders of knighthood conferred by the emperors of Germany; and ſuch of themſelves as had not received this honour before, accept of it from the hands of ſome prelate. Henry III. was knighted by the archbiſhop of Bremen. In 1247, the earl of Holland, intended king of the Romans, was firſt knighted; and Louis XI. of France, juſt before his coronation, received this honour from the hands of Philip duke of Bourgogne †. As then it is a point agreed upon, that orders of chivalry in Europe originated not from the Romans; and though the contrary had been aſſerted, yet we ſee clearly from Cæſar and Tacitus, that they exiſted amongſt them long before the Romans became acquainted with them; where can we trace their riſe but in Ireland? If the German emperors and French monarchs found it neceſſary to be knighted previous to their coronation, in the middle ages; are we not ſtruck with the caſe of Eochaidh, king of Leinſter, in the fourth century, who, as we have ſhewn, was obliged to relinquiſh

* Froiſſard. Selden's Titles of Honour, &c. † Selden.

his

his claim to the Iriſh monarchy, not being previouſly knighted. There are ſtill more reaſons to ſupport my aſſertion. Our hiſtories of chivalry, yet well preſerved, tell us, that the knights of Ireland, in very early days, frequently traverſed the continent, where they gained glory and honour; and ſo celebrated were they in Europe, as to be called, by way of pre-eminence, the HEROES OF THE WESTERN ISLE! Add to this, what Llhuid * has long ſince demonſtrated, i. e. that the names of the principal commanders, who oppoſed Cæſar in Gaul and Britain, are pure Iriſh, latinized! Shall we conjecture, that ſome of our knights headed and diſciplined theſe troops? I own, I have no doubt of it. Can we ſuppoſe that thoſe, whom we have ſeen ſo manfully aſſiſt both the Carthaginians and Gauls, in their invaſions of the Roman empire, would remain idle ſpectators, when theſe Romans were coming ſo near their own home? they undoubtedly would not! We have obſerved that Labhra, in A. M. 3652, acquired a principality in Gaul; and I do ſuſpect that Ambiorix, king of the Eburones, ſo inimical to Cæſar, was an Iriſhman, and theſe Eburones, the Heberian or Iriſh colony. For Ambiorix, I derive from Ambas-orereic, i. e. a renowned hero; as I do Caſſilbillanus, who ſo manfully oppoſed Cæſar, on his ſecond landing in Britain, and particularly when fording the Thames, from Caſſil, a fortification, Bille, a billet of wood, and Aun, water. For Cæſar tells us, that, to retard this paſſage, Caſſilbillanus cauſed billets of wood to be ſunk in the water, charged with iron ſpikes.

* Archæologia.

CHAP.

CHAP. II.

Of the literary order, and their rank and privileges in the ſtate—the duties of the bards ſimilar to what was in later periods adopted on the continent—obliged to attend their chiefs to battle—the cuſtoms of the Huns, and other Scythic ſtates, in theſe matters, ſimilar to thoſe of the Iriſh.

THE literati making ſo conſpicuous a figure in our hiſtory, I conceive that to give a clearer idea of the nature and power of this body of men, will greatly elucidate our annals. The Iriſh conſtitution, from the beginning, ſeemed founded on a very extenſive plan, as well for war as letters—tam marte, quam Minervâ; and, ſingular to be told, each promoted the other. The whole body of the literati had but one chief, and he was the Arch-Druid. As this was a place of the higheſt truſt, it was conferred on ſome branch of the blood royal only. We ſee it the caſe with our great anceſtor Niulus himſelf, and with moſt of his ſucceſſors, as it was the cuſtom both at Sydon and Tyre. This body of men were exempt from all civil juriſdiction, and acknowleged no power but that of the Arch-Druid, and his delegates. Large eſtates were ſettled on them, and on their poſterity (for all employments were hereditary); and their perſons and properties were inviolable. Whoever became protected by the literary order, feared not the ravages and devaſtations in inteſtine commotions; for it was ſacrilege to moleſt them. If the Senachie in his hiſtory, or the Bard in his ode, paſſed the Rubicon of truth, to his *order* only was the injured party to

complain,

complain, though it were even the monarch himſelf, and by their tribunal only was he to be judged! Poſſeſſed of ſuch power, and ſuch privileges, can we be ſurpriſed if we read of their being ſometimes alarming to the ſtates; and that meaſures ſhould be taken, from time to time, to circumſcribe their power and influence?

The duties of the Ard-Fhileadh, or Chief Bard, was to celebrate in verſe the atchievements of his chief, and of his houſe. He made birth-day odes, and wept over the manes of the illuſtrous dead. Did he immortalize any other hero? one verſe at leaſt was ſacred to his own tribe. He was particularly interdicted ſatire and miſrepreſentation, and proper amercements awaited the violating this law. When we read this account, and compare it with the precepts iſſued forth when doctors in poetry were firſt inſtituted on the continent, but particularly in Germany *, we are aſtoniſhed to ſee how exactly the laws in the laſt place coincide with theſe in the firſt. The poems were ſet to muſic, and a large company were always aſſembled on theſe occaſions. We find by Marcellinus, that the bards on the continent always ſung their odes to the modulations of the harp †; and how much the Iriſh excelled all other nations in compoſition and execution in muſic, I have but to refer to the confeſſion of Cambrenſis ‡, who certainly muſt have been acquainted with the beſt maſters in this ſcience, either in Britain or Gaul in his days. He nevertheleſs owns, that the Iriſh excelled all other nations in this accompliſhment; and Polydore Virgil, a writer of the ſixteenth age, declares—"Hiberni ſunt muſicæ peritiſſimi!"

In early days, all the ſciences were conveyed in verſe; and in the BARD was comprehended the hiſtorian, the judge, the poet,

* Acta Cæſar. Argent. Selden's Titles of Honour, &c. † Lib. v.
‡ Topograph. vi. 11.

and

and philoſopher, according to a very old Rann or verſe, on Amhergin, brother to Heber, the firſt monarch of Ireland, and who was himſelf Arch-Druid. It has been thus latinized by Mr. O'Flaherty.

" Primus *Amerginus*-Genu-Candidus, author Ierne:
" Hiſtoricus, index lege, poeta, ſophus."

The ſame cuſtom the early Greeks adopted, and Orpheus, Amphion, Linus, and Muſæus, united under the ſame heads the poet, the legiſlator, and philoſopher *. Thales, the Cretan legiſlator, conveyed his precepts in verſe, and ſung them to his lyre †; but in proceſs of time, theſe ſciences were found too complex for one man. The ſtudy of the laws was therefore confined to certain families, as were thoſe of hiſtory, divinity, philoſophy, and poetry. But beſides the above recited duties of the bard, the Iriſh ones had another duty impoſed on them, no where elſe to be found. It was to attend their patrons to the field of battle; to animate them in the height of the engagement, by their verſe, and by their muſic, and to bear witneſs to their exploits, and to their ſucceſs.

The ode compoſed on this occaſion was called Roſg-Catha, or the Eye of Battle, as being recited in the midſt of ſlaughter. Numbers of theſe odes are yet preſerved, many of which are in my poſſeſſion. They are beautiful; to the laſt degree animating; and ſeem evidently, by the meaſure, to have been ſet to martial muſic. We are amazed at the elevation of ſtyle, dignity of expreſſion, and boldneſs of the metaphors in them. One of theſe, addreſſed by the poet Feargus, the ſon of Finn, to Gaull Mac Morni, at the battle of Cnucha, in which the famous Cuinhal fell by the ſword of this hero, begins thus—" Gaull vigorous and warlike:

A.C. 155

* Plato de Republ. lib. ii.

† Strabo Geograph. lib. x.

" warlike: chief of the intrepid. Unboundedly generous: the " delight of majeſty. A wall of unextinguiſhed fire: rage un- " remitting. A champion replete with battles; directing the " rage of heroes." But in the midſt of all this fire, the bard does not forget his own particular intereſt. In another ſtanza, he addreſſes himſelf to Gaull thus—" Lover of conſtant deſolation: " ſon of the great Morna. Generous to poets: reſpite to war- " riors. A tribute on nations: the downfall of foreigners." This poor literal attempt at tranſlation, falls infinitely ſhort of the original, which I have here inſerted.

" Goll mear Mileata: Ceap na Crodhachta.
" Laimh fhial arrachta: mian na Mordhachta.
" Mur lein lan teinne: Fraoch nach bhfuarthear
" Laoch go lan ndeabhna: reim an readh Churraibh."

" Scearc na ſior fhoghla: mac mear mor *Mhorna*.
" *Fial re Filidhaibh:* ſgis ar Curradhuibh.
" Cios ar Chineadhuibh: dith ar Danaraibh."

In what great reverence this great order of men were held, and how ſacred their perſons, even in the midſt of ſlaughter, may be collected by the following anecdote, recorded in the Leabhar-Lecan, and taken from the Book of Leinſter. In the fourth century, Eochaidh the monarch was defeated by Eana, king of Leinſter, at the battle of Cruachan. In this battle Eana killed Cetmathach, poet laureat to the monarch, " although " (ſays my author) he fled for refuge under the ſhields of the " Leinſter troops." For this foul action he got the epithet of Cinſealach, and which name deſcended to his poſterity: it denotes, the foul or reproachful head. If this had not been deemed an unexampled inſtance of barbarity, no doubt it would not

not be tranſmitted to poſterity, in the manner we ſee it. What power the poet had over his auditory, in thoſe days of heroiſm, we may collect from the following. When the famous Attila, king of the Huns, and who was called the Scourge of God, admitted Leo I. and his retinue into his preſence; after entertaining them nobly, two Scythian bards were admitted, and advancing towards Attila, they recited a poem in which his military atchievements, and thoſe of his followers were celebrated. The Huns were in raptures, ſome exulting with joy, at the remembrance of their former exploits; others lamenting their inabilities to gain freſh laurels; but all affected beyond deſcription. We ſee his humanity equal to his bravery, by granting that peace to the requeſt of this prelate, which all the powers of Italy could not procure from him. The life of this prince furniſhes us with a ſtriking inſtance of his great good ſenſe and moderation, and how much the Scythic nations deteſted fulſome adulation. After laying waſte a conſiderable part of Italy, he was preſented with a copy of verſes by Marullus, a Calabrian poet; but when he underſtood that this contemptible paraſite attempted to derive his pedigree from the gods; and even, after the *polite* Roman manner, to deify himſelf, he loſt all patience; commanded the poem to be burnt, and would have made him undergo the ſame fate, but for the reverence in which he held the poetic tribe.

CHAP. III.

Of Conaire the Grand—miſtakes in the genealogy of this houſe corrected, and the national annals defended—its different branches pointed out—impoſes a tribute on the people of Leinſter—his other acts to his death—of Lughaidh, Connor, and Criomthan, his ſucceſſors.

PERSUADED that the curious reader will be far from conſidering the two laſt chapters as digreſſions from my ſubject, I again reſume the hiſtoric part.

A.M. 3970 Conaire, by the defeat and death of Nuadha, was proclaimed monarch. He was the ſon of Edeirſgoil, of the Erenochs of Munſter, a branch of the royal line of Heremon, from whom the Dalriada of Scotland, and of courſe his preſent majeſty are deſcended. In our annals he is called More, or the Great; and in the Book of Reigns, Conaire na N'or Sgiath, or Conaire of the Golden Shield, as he uſed none other in battle.

The generations allowed from Fiacha, the ſon of Aongus, to this prince, are certainly too many; but a certain modern writer, inſtead of labouring to explain or correct this miſtake, boldly advances from it, that the whole of our early hiſtory is bardiſh invention! An aſſertion ſo raſh and inconſiderate merits no ſerious animadverſion; ſince, if it were to have any weight, we muſt at the ſame time give up as a fable, the early hiſtories of all the nations in the world, not even excepting the Jews! It is to be remembered that Aongus had acquired, for his ſon Fiacha, large poſſeſſions in Ulſter; and there it was that Olioll, the ſon of Fiacha ſettled, and from thoſe lands was he ſurnamed Aron. Later writers

writers have not with preciſion attended to the differences between the Iriſh Righ, and Airrigh; the firſt denoting a king in the full meaning of the word, the other a feudatory prince. What number of children Olioll had, we are not told. It is more than probable that he had a good many, each of which retained the title of Airrigh. This, it is to be preſumed, was again the caſe of his eldeſt ſon and ſucceſſor, Suin. Deaghadh was driven out of theſe poſſeſſions of his anceſtors, and ſo highly protected in Munſter by Duach, as to ſucceed him to that crown. In a conſiderable time after, the ſucceſſors of this Deaghadh were expelled Munſter by force of arms, and at length ſettled in North Britain.

Now though theſe undoubtedly had their bards and antiquarians, as well as the other great families; and that we know to a certainty, that the celebrated poet Forchern, who wrote the Rules for Poetry, and Tracts upon the Laws, was the antiquarian of Conraoi, nephew to Hiar, and grandſon of Deaghadh; yet ſucceeding bards, not diſtinguiſhing between the words Righ, and Airrigh, made of the different children of each prince ſo many kings, and by this means unneceſſarily multiplied the generations. Thus Deaghadh, the fourth in deſcent from Aongus, who reigned monarch of Ireland from A. M. 2778 to 2808, is in ſome genealogies made eleven generations from him, though the diſtance between the death of Aongus, and the reception of Deaghadh in Munſter is but 108 years! Again, Edeirſgeoil, who was the grandſon of Deaghadh, and conſtantly called Mac ui Jar, or the ſon of O'Hiar, is placed as great grandſon to this O'Hiar, the ſon of Deaghadh! The ſame, or very near the ſame degree of inaccuracy we experience in the genealogy of the houſe of Ir, before the birth of Chriſt. The power of this laſt houſe, was nearly annihilated in the fourth century, as was that of the Clana Deaghadh a little earlier. Are we to expect then, that their genealogies

nealogies ſhould be preſerved with the ſame accuracy as the Heberian and Heremonian lines, who may be ſaid to exiſt even at this day? ſurely not!

It is recorded in the Book of Munſter, that in the third century Olioll Flan-more, who ſucceeded his father in that kingdom, having no iſſue of his own, left the crown to his brother, on condition that he ſhould be placed in the regal liſt, not as his brother but as his father. May not the ſame ſpirit have actuated other princes (and I am certain it has) to act a ſimilar part, in order to extend the chronology of their different families? And would not ſuch be a much more natural ſuppoſition, than to reject entirely one of the beſt preſerved, and the moſt ancient hiſtories in the world, for a few inaccuracies, and theſe in the genealogies of one or two families only, whoſe power ceaſed ſoon after the birth of Chriſt.

The Septuagint tranſlation of the Bible makes Cainan, the father of Sala, and in this it is followed by the evangeliſt St. Luke, and by St. Auguſtin; whereas the Hebrew text makes Sala the ſon, not the grandſon, of Arphaxad, and this is ſupported by the authority of St. Jerome, and by the council of Trent. If then we ſee this diſcordance in the four firſt generations from Noah, ſhall we be ſurpriſed, that a family driven from their firſt poſſeſſions in Ulſter, in a couple of centuries after, obliged to retire back to the North again, from their tenures in Munſter, and from thence looking for new ſettlements in North Britain? Shall we, I repeat it, be ſurpriſed, that miſtakes ſhould riſe in their genealogies, and that brothers and contemporaries ſhould be taken for ſons and ſucceſſors, by antiquarians no ways intereſted in the enquiry?

As this ſept has been diſtinguiſhed from the other branches of the Heremonians, by the names of Ernains, and Deaghades; ſo the particular race of this Conaire, are ſometimes called Siol Conaire,

Conaire, as from a ſucceſſor of his they are called Dalriada. Another branch are called Dal-Fiatagh; but it is to be noticed, that in the perſon of Suin this laſt ſept began, he having, beſides Degadh, another ſon called Eocha, who was the anceſtor of Fiataigh, from whom this family took the name. The reader will perceive, that I have taken great pains to clear up this part of our hiſtory, ſo honourable to his preſent majeſty, and to the North Britiſh Scots.

The firſt act of Conaire's reign, was an unexampled puniſhment on the people of Leinſter, for the murder of his father. He ordered that every firſt of November, 300 ſwords mounted with gold, 300 cows, 300 purple cloaks, and 300 ſteeds ſhould be delivered in at his palace, as an Eric from that province. From this it becomes evident, that his father was murdered by a party, not killed in battle; ſince there was no law or precedent to juſtify this impoſt otherwiſe. In revenge for this, we read, ſoon after of his own palace in Meath's being burnt to the ground, and he himſelf with difficulty eſcaping. Barring this, our annals loudly proclaim the uncommon bleſſings of this reign. We are told, that univerſal peace and tranquillity became eſtabliſhed over the kingdom; that the ſeaſons were uncommonly mild and fertile; and that Ireland had not beheld ſuch Halcyon days! He did not alter the pentarchy eſtabliſhed by Eochaidh, except lopping off a conſiderable tract of land from the province of Leinſter, and joining it to that of Munſter. This mutilated part extended from Goran to Grein-Airbſin; and Aongus ſurnamed Aimhas-righ, or of the King's Guard, its inheritor being of his blood, he freed from all future dues to the kings of Munſter, except the honour of compoſing their body-guards. From this the country took the name of Aimhas-righ, commonly called Offory.

But

But though we read of no inteſtine commotions, yet it is poſitively aſſerted by Bruodinus *, hereditary hiſtorian of Munſter, that this prince for ſeveral years carried on a fierce war, both in Britain and Gaul. Hence, from his great ſucceſs in theſe expeditions, he was ſtyled Chonaire na Creich, is na Lann, i. e. Conaire of the Tributes and Swords. It is highly probable, that theſe reiterated attempts were in favour of the diſcontented in both kingdoms; ſince Ireland, which had on ſo many former occaſions ſhewn its diſlike of the Roman greatneſs, muſt no doubt be highly alarmed to ſee them ſuch near neighbours; and at what times could theſe invaſions be moſt ſucceſsful, but when theſe Romans were divided amongſt themſelves? But be this as it may, it is agreed upon, that ſome malcontents whom he had baniſhed the kingdom, and particularly Haingteil, who had married a Britiſh princeſs, at the head of theſe, and numbers of Britons, ſuddenly invaded the kingdom, and marched directly to his palace, which they attacked and put all to the ſword, particularly the monarch, who was the principal object of their reſentment. From this famous Haingteil, is my worthy and much eſteemed friend Richard Anketill, M. D. deſcended.

The Book of Reigns gives to this prince a rule of ſeventy years, and which is adopted by Gratian, Lucius, and O'Kennedy †. O'Flaherty admits it to be ſixty; and Keating and Bruodinus but thirty. In a conſtitution conducted as ours then was, a reign of ſeventy, or even ſixty years, for very obvious reaſons, ſeems too long. By admitting him an adminiſtration of forty years, we bid fair for reconciling all parties; and if we ſuppoſe with many, that the birth of Chriſt was in the year of the world 4000, it will then appear, that the death of Conaire happened in the tenth year of our Salvation.

* De Regibus Hiberniæ, p. 875.] † Hiſtory of the Houſe of Stuart, p. 84.

The

The ſhock the nation felt at the death of this great prince cannot be better expreſſed, than by obſerving that ſo unſettled were the people that it is univerſally agreed on, that for five years after his deceaſe, no fixed rule of government was adopted! At length Lughaidh, the ſon of Fineamhnhas, the ſon of Eochaidh Feidh-lioch, an Heremonian, was by univerſal conſent proclaimed monarch. He had two wives; the firſt was a Pictiſh princeſs; the next, a daughter of Denmark. On the death of this laſt, he was ſo afflicted as to fall upon the point of his own ſword, and thus diſpatched himſelf. From Clothra, this prince's mother, an iſland in Loch-Ribh, got the name of Innis-Clothra. A.C. 10 15

Connor, called Abhra-ruadh, or of the Red Eyebrows, was his ſucceſſor. He was the ſon of Feargus named Fairghe, or of the Sea, on accountof his large navy, king of Leinſter, the ſon of the monarch Nuadha, another branch of the Heremonian line. His reign laſted little longer than that of his grandfather, being cut off in battle by Criomthan, in the very firſt year of it. 24

Criomthan, ſon to the above Lughadh, aſcended the imperial throne. He was ſurnamed Niagh-nar, or the Hero, on account of his great exploits in war. He alſo made ſeveral ſucceſsful expeditions into Britain and Gaul, greatly diſtreſſing theſe people moſt attached to the Romans, and always returning enriched with the ſpoils of his enemies. This was not all; for, from their manner of fighting, he introduced a new and more perfect diſcipline amongſt his troops; but, in the midſt of his mighty projects and great deſigns, he was killed by a fall from his horſe, near his own palace, in the ſixteenth year of his reign. 25

CHAP. IV.

Of the Attachotic war, and the uſurpation of Cairbre—Moran refuſes the diadem, and brings back the people to their duty—of Fearaidach the Juſt, and of Móran's famous collar—ſome paſſages in Tacitus illuſtrated—of Fiachadh.

WE have ſeen Ireland for 1305 years, i. e. from the firſt landing of the Mileſians to the death of Criomthan, governed by a ſucceſſion of princes, all of the royal blood of Mileſius; but the immature death of this laſt prince enabled a ſet of conſpirators to overturn the conſtitution, ſooner and eaſier than they expected. As the cauſe of this revolution has not been ſatisfactorily explained, we ſhall endeavour to elucidate it.

In the laſt book, I noticed the great power and unbounded ambition of the Heremonian line; that they not only obtruded a conſiderable branch of their houſe on the Mamonians, but even wreſted the crown from, and for a time divided that province with the Heberian or Munſter houſe. The like attempts they made both againſt Conaught and Ulſter; oppoſing the troops and heroes of each province to the other, in hopes, by weakening each party, to make an eaſier conqueſt of the whole. Haingteil, was a Damnonian prince, expelled the province of Conaught by Conaire, and who, as we have ſeen, amply revenged this injury; and the long confuſion that followed the death of that monarch, I perſuade myſelf was owing to the power and influence of theſe people.

This

This was called the Attachotic, or plebeian war, which Dr. Keating and Bruodinus place in the reign of Fiacha; but which the Book of Reigns, and from it Grat. Lucius, and O'Flaherty determine to have happened at the preſent time. The authority of Giolla Caomhain fixes me to this laſt opinion. The Damnonii plainly ſeeing their ruin intended, privately league with the Belgæ of Leinſter, and, not improbably, with ſome of the Roman commanders in Britain and Gaul; for the conſpiracy was very complex, and for a long time carried on with great ſecrecy. The princes and nobles of the kingdom being aſſembled at Tara, to elect a ſucceſſor to the monarchy; and according to the eſtabliſhed mode, public banquets being appointed three days before, and three days after the election, the conſpirators thought this the moſt favourable and leaſt ſuſpected opportunity, of putting their deteſtable ſcheme into execution. They accordingly moved off by ſmall parties, ſo ordered as to aſſemble at Tara much about the ſame time. With theſe Cairbre, called Cean-Cit, or of the Cats-Head, aſſiſted by Monarcha and Buan, two Belgians of quality, ſuddenly attacked the unſuſpecting Mileſian chiefs and their followers, whom they made an eaſy conqueſt of, putting to the ſword all they met with, and then proclaimed Cairbre monarch. The reign of this Damnonian prince laſted but five years; and had its continuance been as ſanguinary as its commencement, no doubt the crown might have continued in his family; but we do not read of more bloodſhed. There is no doubt but during his reign, as many evidences as could be come at, of Mileſian hiſtory and chronology, were deſtroyed; and we muſt ſuppoſe amongſt theſe many works of great value.

A.C. 41

On his death, his followers elected his ſon Moran to ſucceed him; but he, with an unexampled heroiſm and conſtancy refuſed the crown. Not only this, but ſo great was his power and influence over theſe people, and in ſuch animated eloquence did

A.C. he lay before them, the heinioufneſs of their tranſgreſſions, and the impoſſibility of ſupporting the revolution they had undertaken, that they conſented to reſtore the royal line of Mileſius. For though many of the princes of Ireland had been cut off in the above maſſacre, and others had fled the kingdom, yet the people were every where in arms, attacking the Belgæ and Damnonii wherever to be met, and putting to the ſword ſuch as fell into their hands.

46 Fearaidhach, ſon to the hero Criomthan, was therefore called to the ſucceſſion by unanimous conſent; for every thing was expected from his great wiſdom, juſtice, and firmneſs. To this prince the rebellious Belgæ ſwore allegiance, "By the ſun, "moon, and ſtars*;" and to his ſucceſſors of the Mileſian line. Through the remonſtrances of Moran a general amneſty for paſt offences was paſſed; and this truly great man he appointed to the ſuperintendance of the literati, or chief prieſt, the next place to the monarch, and a poſt filled by the blood royal only. To him, and to his court, all appeals from inferior courts were made, as well religious as civil.

No prince ever better merited the epithet of Fionfachtnach, or the Moſt Juſt, which was by univerſal conſent beſtowed on him, than Fearaidhach. The ſtudy of his adminiſtration was to reſtore to the laws of the land that force and dignity, which the Attachotic war had deprived them of. From his known clemency and ſtrict regard to his promiſe, the miſled multitude had nothing to fear for what was paſſed; and his juſtice and fortitude ſhewed them what they were to expect from a relapſe. In all theſe great deſigns ſo worthy a legiſlator, he was powerfully ſeconded by Moran; and mutual confidence, peace, and order became ſoon reſtored through the land. "With ſuch a monarch, and ſuch a

* Grat. Luc. p. 67.

"miniſter

" miniſter at the ſame time (ſays the learned Dr. Warner), the A.C.
" reader will ſoon conceive, what muſt be the happineſs of the
" people: he will ſee miſrule giving place to harmony, inſur-
" rection ſubſiding into tranquillity, and order ariſing out of con-
" fuſion. Such was the ſtate of Ireland at the end of the firſt
" plebeian war, AND UNDER SUCH GOVERNORS, IT COULD NOT
" BE OTHERWISE *." So great was the reputation of Moran for wiſdom and juſtice, that the gold collar he wore round his neck was uſed by all his ſucceſſors; and ſo wonderful were the effects attributed to it, that the people were taught to believe, that whoever gave a wrong decree with this round his neck, was ſure to be compreſſed by it, in proportion to his diverging from the line of truth; but in every other inſtance it would hang looſe and eaſy.

The ſuppoſed virtue of this collar was a wonderful preſervative from perjury and prevarication; for no witneſs would venture into a court to ſupport a bad cauſe, as he apprehended the effects of it, if placed round his neck. This cannot be better illuſtrated, than by obſerving, that, *even at this day*, to ſwear—" Dar an " Joadh-Mhoran, i. e. by the collar of Moran," is deemed a moſt ſolemn appeal.

Internal peace being reſtored, we cannot ſuppoſe that ſo able a prince and miniſter would remain tame ſpectators of the Romans re-entering Britain. I therefore take it for granted, that they exerted their efforts as powerfully as ſuch unſettled times would permit, to retard the progreſs of the Roman arms there. Already had part of Britain been reduced to a Roman province, and a colony of theirs eſtabliſhed there †. Cogidunus, a Britiſh prince, was gained over to the Roman party, ſays my author, and every thing bid fair for a total conqueſt. I muſt here remark, that

* Hiſtory of Ireland, vol. i. † Tacit. in Vita. Jul. Agricola.

this

A.C. this name Cogidunus, is evidently Iriſh, and, like all our epithets, expreſſive of the chief excellence of its owner—From Cogadh,
50 war, and Dun, a ſtrong hold, or fortreſs. Caractacus too, notwithſtanding his military ſkill, and the great trouble he gave the Romans, was at leaſt defeated, taken priſoner, and brought to Rome; where his ſenſible and manly behaviour, gained him the eſteem of that cruel people, who, inſtead of putting him to death, reſtored him to his liberty. This name likewiſe ſeems Iriſh, from Cahir, a city, Eacht, an exploit, and Cios, tribute; words which expreſs his abilities, both in conducting an offenſive, as well as a defenſive war.

59 In the reign of Nero, Suetonius Paulinus was appointed the Roman lieutenant in Britain; and after ſubduing mighty nations there *, and eſtabliſhing his garriſons, he prepared for the conqueſt of Mona, or Angleſey, being a place WHICH SUPPLIED THE REVOLTERS WITH SUCCOURS. But could Angleſey, merely conſidered in itſelf, be of ſuch conſequence, as to make the power of Rome over Britain to be doubtful till they had reduced it? It ſurely could not! Small in extent, thin of inhabitants, and deſtitute of fortreſſes, it was impoſſible; and yet Tacitus aſſures us—"that "it was an iſland, powerful in its inhabitants, and the receptacle "of the diſaffected †." But did Angleſey, in the invaſion of Paulinus, or in that of Agricola afterwards, ſhew any reſiſtance which could juſtify this deſcription of the people, or this importance of the iſland? We ſee Agricola did not think his conqueſts in Britain ſecure, without the acquiſition of it; and in both this and Paulinus's expedition, the people diſplayed no kind of courage, but fled before the invaders. How then can this account be reconciled to reaſon, but by ſuppoſing, what really was the caſe, i. e. that this iſland was a medium to convey ſuccours to

* Vita. Jul. Agricol. † Tacit. Annal. xiv.

Britain?

Britain? Behold then the proximity of the harbours of Dublin, Wicklow, and of all the Leinſter coaſt! ſee all Britain take the alarm! Cut off entirely from their friends and allies, nothing but ſlavery, without a poſſibility of redemption, preſented itſelf to their eyes, ſhould Paulinus ſucceed in this expedition; and we ſee it was the caſe as ſoon as Agricola became poſſeſſed of it. They therefore every where fly to arms; and Paulinus is haſtily obliged to withdraw all his troops from this place, to face the inſurgents. Had we wanted the evidence of Iriſh hiſtory to ſupport this, plain reaſon would point it out to us; and if this inſurrection of the Britons was more univerſal than the former under Caractacus, we muſt attribute it to the more ſettled ſtate of Ireland at this time. When ſo powerful a ſtate as Rome, eſtabliſhed her arms ſo near her, Ireland ſurely muſt take the alarm--"proximus ardet Ucaligon!" Agricola then formed the deſign of attacking Mona at a time when the Iriſh garriſon was called home on a ſudden emergency; and this will account for Tacitus's relation of its capture; which we clearly ſee, was by a coup de main, ſince Agricola would not wait for ſhips or tranſports to convey his troops, but cauſed his men and horſes to ſwim acroſs the ford. That it was garriſoned by Iriſh, we have at this day a ſtriking proof, ſince, by the confeſſion of Mr. Rowland *, the remains of old fortifications on the ſummits of Angleſey are yet called Cytter Gioedelod, which ſtrictly imports the Iriſh city or fortreſs; the ancient names of other places being alſo Iriſh, are ſtill ſtronger in our favour. The landing place from North Wales into Angleſey, is called Port-atha-bhine, or the landing of the yellow ford; and the adjacent territory, is named Tain-datha-bhine, or the territory on land, of the yellow ford.

* Mona Antiqua, p. 27.

After

A.C. After a glorious and humane reign of twenty years, Fearaidhach reſigned this life for a better, at his palace of Tara.

66 Fiachadhfion, by his addreſs and popularity ſo far gained on the electors, that by a large majority he was ſaluted monarch of Ireland. He was the ſon of Daire, ſon of Dluthig, ſon of Deitfin, ſon of Eochaidh, who was brother to the famous Deaghadh, king of Munſter, of the line of Heremon. From this prince his poſterity aſſumed the general name of Dal-Fiathach. In the third year of his adminiſtration, he fell by the ſword of his ſucceſſor.

CHAP. V.

Of Fiachadh; the inſurrections in Britain, and battle on the Grampian-Hills—a revolution in favour of Elim—ſucceeded by the famous Tuathal—the great reforms made in the ſtate by this prince—exploits in Britain—conduct of Eochaidh, king of Leinſter, the cauſe of the Boirimhe-Laighen—impolitical conduct of other Leinſter princes, particularly injurious to their country—remarks on the Leinſter tribute.

69 FIACHADH, the ſon of the great Fearaidhach, was proclaimed monarch of Ireland the ſame year that Veſpaſian was ſaluted emperor of Rome by his army. Soon after this, we are told that Petilius Cerialis attacked with fire and ſword the Brigantes, deemed the moſt numerous of the provinces * of Britain; ſo that ſuch parts as he was not able to conquer he laid

* Vita Jul. Agricolæ.

waſte.

waſte. We have, in the firſt and third books of this hiſtory, ſhewn, that the Brigantes ſettled in South Britain ſoon after the Picts landed on the northern parts, and that they were of the ſame blood with the Mileſians. No wonder then, if, by aid from home, they ſhould appear ſo formidable to the Romans. But for Julius Agricola was the entire conqueſt of Britain reſerved. Yet we ſee it in a manner commenced by the capture of Mona, ſo formidable to the Romans; and though no defence was made, yet Tacitus is careful to tell us, that by its acquiſition Agricola got the character of *a conſummate general*, and juſtly. For by this means, as he advanced more northerly, he feared not freſh enemies in his rear. Wherever he went, he fixt new ſtations; and the numbers of theſe, and fixt in places moſt acceſſible to Iriſh invaſions, proclaim ſufficiently the enemies he moſt dreaded. A.C.

The ſucceſſes of Agricola far from intimidating, rather added a new ſtimulus to the counſels of Fiachadh. Freſh forces are poured into North Britain; led on by Cormoc, called Gealta-Goath, and grandfather to Cathoir-more, who Tacitus calls Galgacus; and to his ſtandard are all the diſaffected in Britain invited. The battle on the Grampian Hills was fierce and bloody; but the ſuperior diſcipline of the Roman legions made it deciſive in their favour. Yet we ſhould be apt to think it not quite ſo complete as Tacitus repreſents it, ſince we find ſo little uſe made of it by his father-in-law. But what farther intentions Fiachadh might have, in conjunction with his Pictiſh and Britiſh allies, we find them defeated by the machinations of his enemies at home. Elim, king of Ulſter, a deſcendant of the great Ruighruidhe, of the houſe of Ir, leagues with ſeveral princes, and enters into particular treaty with the Iriſh Belgæ and Damnonii; and now, ſecure of powerful ſupport, he declares war againſt the monarch. Both armies meet on the plains of Muigh-Boli, where the im-

A.C. perial army is put to the rout, and its chief ſlain by the ſword of his antagoniſt.

86 By this defeat Elim is proclaimed monarch; whilſt the ſon of Fiachadh, with numbers of his followers, are conveyed to North Britain, from the rage of the victor. This revolution in favour of Elim, has been repreſented by our writers as an uſurpation, and as an uſurpation conducted and ſupported chiefly by the Belgæ and plebeians. To me it does not appear in this light, ſince Elim was of the royal line of Mileſius, and, as we have ſeen, as legally intitled to the monarchy as any Heberian or Heremonian. The fact I believe is—the provincial kings became highly jealous of the power of the Heremonians, and apprehended a total excluſion from the monarchy, ſhould they longer prevail. They therefore leagued together, to bring about the preſent revolution, and, it is not improbable, invited the diſcontented Belgæ and Damnonii, ſmarting for their former rebellion, to be of their party. This will reconcile the whole relation to truth; ſince it is an acknowleged fact, that, from the days of Heber and Heremon, to thoſe of Roderic incluſive, comprehending a ſpace of 2439 years, no inſtance occurs, except that ſingle one of Cairbre, called Cin-Ceat, of any perſon, but of the pure blood of Gadelus, poſſeſſing the Iriſh throne.

Elim is however repreſented by our writers as a cruel prince, and a prince who did not ſeem to ſtudy much the good of his country. The jealouſy therefore conceived by Domitian againſt Julius Agricola, and his recall from Britain, before theſe violent party-diſputes broke out in Ireland, was a moſt happy circumſtance; otherwiſe, in all appearance, what with inteſtine broils and external enemies, ſhe would ſoon ſhare the fate of the other ſtates of Europe. For it is manifeſt from Tacitus, that Agricola meditated a deſcent upon Ireland.

The

The partizans of the houſe of Heremon were not idle. Poſſeſſed A.C.
of territories and power in almoſt every part of the kingdom, they exerted them to the utmoſt to bring about a freſh revolution. They invited the ſon of Fiachadh (an exile in North Britain) home; and as the ſeaſons had not been fruitful for ſome years, they even laboured to make God of their party—reſolving a fact ariſing from natural, to ſupernatural cauſes. At the head of his followers, and of a ſelect body of troops given him by his grandfather, the Pictiſh king, he landed at Jorras-Domhnoin, in Conaught, where he was joined by a good body of troops, commanded by Fiachadh Caiſin. With theſe he proceeded to Tara, where the chiefs of his houſe attended, and ſaluted him monarch of Ireland. The Leabhar-Lecan (fol. 18.) ſays, that 106
amongſt theſe were 360 knights. The partizans of Elim were far from being idle ſpectators of this invaſion. At the head of a well appointed army, Elim meets his competitor at Aicle, where his army is put to the rout, and himſelf left amongſt the ſlain. Eochaidh, king of Leinſter, another of his party, is ſoon after defeated; and this is followed by a number of other battles equally bloody and deciſive in favour of the invader. He purſued his enemies through all the provinces, and effectually humbled the rebellious Belgæ and Damnonii, active partizans in this war.

But though Tuathal (for ſuch was this prince's name) waded through ſeas of blood to the throne—for he fought eighty-five battles in purſuit of this object—yet his adminiſtration was wiſe and glorious. His firſt public act, was a general convention of the ſtates at Tara. At this meeting, he deplored the unhappy ſituation of Ireland, through the variety of competitors for the monarchy; and we muſt ſuppoſe pointed out the neceſſity and utility of confining them to one houſe, ſince through their own diſſenſions, they muſt in the end fall a ſacrifice to the power of

A.C. Rome. Reaſons like theſe muſt be offered to induce the eſtates to ſwear, *as they ſolemnly did*—" by the ſun, moon, and ſtars"—to bear true allegiance to him and to his poſterity, of the houſe of Heremon. His title being thus recogniſed, in the ſame manner as were thoſe of his great anceſtors Joughaine and Heremon, his next care was to revive and improve upon all the wiſe inſtitutions of the immortal Ollamh-Fodhla.

To add more dignity and power to the monarchy, the eſtates granted conſiderable tracts of land to the royal domain of Tara, taken from the adjoining provinces, and for ever after to be unalienable from it, and which are comprehended in the preſent county of Meath. This territory was given to add greater ſplendour to the royal table; and was therefore called Fearon Buird Righ Erion, i. e. the menſal lands of the monarch of Ireland. Having thus augmented his own power, his next care was to add freſh ſolemnity to religion, to ſecure the Druids to his intereſt. In Ethnic Ireland, the deities of the firſt claſs, were the Sun or Bel, who preſided over the ſummer, and Samhain, or the moon, who directed the winter. Neptune, or the god of the ſea (which the word in Iriſh ſignifies) was adored in all ſeaſons by the mariner. Beſides theſe, they had deities of inferior orders, even to the genii that preſided over hills and vales, woods and mountains, rivers and lakes! As Tuathal had revived the Feis-Feamhrach, and with more ſplendour than before his time, it was an act of the higheſt policy to eſtabliſh here alſo the prime ſeat of religion. The great Ollamh-Fodhla by a decree gave the univerſity of Tara, a precedency over all others in the kingdom; and Tuathal made all the Druid prieſts of the kingdom ſubordinate to thoſe of Tara. It was the cuſtom on the eves of Samhain and Bel, or of November and May, for the prieſts to light up, holy fires through the kingdom; all culinary fires whatever to be then extinguiſhed, nor to be re-kindled but by ſome of theſe

new

new ones. All theſe were for the future to be transferred to Tara. A.C.

In that portion of the imperial domain taken from Munſter, he erected a magnificent temple called Tlachta, ſacred to the fire of Samhain, and to the Samnothei, or prieſts of the moon. Here, on every eve of November, were the fires of Samhain lighted up, with great pomp and ceremony, the monarch, the Druids, and the chiefs of the kingdom attending; and from this holy fire and no other, was every fire in the land firſt light for the winter. It was deemed an act of the higheſt impiety to kindle the winter fires from any other; and for this favour the head of every houſe paid a Scrubal, or three pence, tax, to the Arch-Druid of Samhain. In like manner, every May eve was the fire of Bel light up, in the temple of Uiſneach, added to the royal domain from the province of Conaught, and munificently conſtructed by this prince. But in order to make the meetings of the nobility more frequent; and by gaiety and friendly intercourſes to ſoften the manners of a proud and an independent people, he revived the meetings on the plains of Tailtean, in Meath, with uncommon ſplendour. Theſe Aonachs, or meetings, as we obſerved in the firſt book, were inſtituted by Luigha, called Lamh-Fiahda, or of the Long-Hand, in honour to Tailte, a Spaniſh princeſs, who ſuperintended his education. The firſt day of Auguſt was the grand feaſt, but the fair was opened for fourteen days before, and continued fourteen days after this. It conſiſted in horſe-racing, charioteering, feats of arms, and dexterity. Temporary amphitheatres were erected, for the more eaſy viewing the different exhibitions; and to the ladies were aſſigned the moſt conſpicuous places. At theſe meetings marriages and alliances were formed between the nobility; and every method ſtudied to promote harmony and eaſe. The triennial meetings of the eſtates at Tara were carefully attended to, during this reign. The national records were dili-

A.C. diligently reviſed and and corrected; and arts and ſciences were highly protected. Beſides the above meetings, two others were particularly convened; one at Cruachan, to examine the laws and police of the kingdom, and make their report to the eſtates of Tara, what laws wanted to be reviſed, what exploded, and what new ones to be added to the national code. The meeting at Emania had for its ſole object a retroſpection to, and a reformation of the laws relative to mechanic arts, trade, and commerce; for great abuſes had crept into all departments of the ſtate ſince the uſurpation of Cairbre, notwithſtanding the endeavours of the juſt Feredach; and this laſt inſtitution ſhews clearly, how well informed Tacitus was *, when he declared the commerce of the Iriſh in his days to be much more extenſive than that of the Britons.

The eſtabliſhment of internal peace and œconomy, gave vigour to the arms of the Iriſh in Britain; who, in conjunction with their Pictiſh allies, reduced the Romans and their Britiſh friends to a ſtate of great diſtreſs and miſery. So much ſo, that
118 Adrian himſelf, came into Britain in perſon, to prevent the total loſs of the iſland; and yet after exerting his utmoſt efforts, we ſee them end in forming a wall from the river Eden in Carliſle, to the river Tine, near Newcaſtle, to prevent theſe invaſions and and incurſions, which he was unable to oppoſe.

But neither the great abilities of Tuathal as a ſtateſman and a general, could ſecure him from domeſtic affliction. His eldeſt daughter he had married to Eochaidh, king of Leinſter, and her ſiſter attended her to the Leinſter court. Eochaidh being of an amorous caſt, paid his court privately to his ſiſter-in-law, and gained her affections. The queen informed of this illicit correſpondence, upbraids her ſiſter, who, overwhelmed with grief, ſhame,

* In Vitâ Jul. Agricolæ.

and

and remorſe, fell into convulſions, which only ended with life. A.C.
The queen, ſhocked at the perfidy of her huſband, and the ſudden death of her ſiſter, ſoon after followed her. The monarch, informed of theſe tranſactions, convenes an extraordinary meeting of the national eſtates at Tara, and there relates the above facts. Eochaidh is immediately put under the ban of the empire; and the different provinces ſend in their quotas of troops to enforce this decree. The king of Leinſter, unable to oppoſe ſuch combined forces, offered the moſt abject ſubmiſſion, and requeſted the monarch to propoſe any terms, to which he would ſubmit.

Peace was concluded, and he reſtored to his dignity, on his ſending hoſtages to ſecure, for his own life, the payment of the following tribute every ſecond year, and the eſtates of Leinſter bound themſelves by a moſt ſolemn oath—i. e. "By the ſun "moon, and ſtars"—for themſelves, and for their ſucceſſors, to have this tribute for ever after continued. It conſiſted of 3000 cows, 3000 ounces of pure ſilver, 3000 mantles richly embroidered, 3000 hogs, 3000 ſheep, and 3000 copper cauldrons. This tribute is the famous Boroimhe Laighean, or Leinſter tax, the ſource of much blood and confuſion to the kingdom; and from which the reader may conceive ſome idea of the wealth and power of ancient Ireland. As an acknowlegement for the aſſiſtance granted to the monarch on this occaſion, a part of this tribute was paid to the kings of Emania, and after the ruin of that great houſe, to the people of Orgial; a ſecond to the kings of Conaught; a third to the people of Munſter; and the remainder into the imperial coffers.

This is not the firſt inſtance in which the conduct of the kings of Leinſter has been injurious to their own ſtate. We have ſeen an heavy tax impoſed on them, by Conaire the Great, for the murder of Eiderſeoil, his father. The preſent fine was attended with ſtill more fatal conſequences! By the ill conduct of Maol-

mordha,

A.C. mordha, king of Leinſter, in the beginning of the eleventh century, Ireland was near becoming a province of Denmark; and the lewdneſs and irraſibility of Mac Murroch, in the decline of the next age, for ever deprived her of her liberty, and entailed afflictions and diſtreſſes on her ſons and on their poſterity, ſenſibly felt even at this day!

On the impoſition of this famous tribute, the learned Dr. Warner * makes reflections, which proclaim a clear head, and a good heart. But by the law of Eric, or retribution, if murther or any uncommon outrage was committed, the friends and relations of the culprit were taxed. If the criminal was obſcure, it was raiſed upon the community at large; but the prince being the father of all his people, and they all equally related to him, it ſeemed juſt, that they ſhould alike advance their proportions of the fine. Had this, like the tribute impoſed by Conaire, continued during the life of the party aggrieved only, it had been happy for the nation; and yet, after all, the reſentment ſhewn, ſeems to reflect honour on the national virtue. For in the preſent inſtance there was double murder, aggravated by the crime of inceſt; and every violence offered to females, were always puniſhed exemplarily.

After a glorious reign of thirty years Tuathal, who was ſurnamed Teacht-mhar, or the Wiſhed-for, fell by the ſword of Mal, a ſecond branch of the houſe of Ir, deſcended through the renowned Conall Cearnach, from Ruighruidhe the Great.

* Hiſtory of Ireland, vol. i.

CHAP.

A.C.

CHAP. VI.

Of Mal—Feidhlimidh the Law-giver—different attempts made towards a reformation of the laws and conſtitution—the Lex Talionis ſubſtituted for the law called Earc, or Eric—of Cathoir the Great—his remarkable will, and the principal families deſcended from him.

NOTWITHSTANDING the oath ſworn by the national eſtates, to bear due allegiance to Tuathal, and to his poſterity *only*, in excluſion to the other royal houſes of Ireland, yet we find Mal, of the line of Ir, ſolemnly recogniſed as monarch; ſo neceſſary is power to enforce allegiance! This revolution, and the confuſion ariſing from it, accounts well for the Romans extending their bounds, as they did at this time, in Britain, under the reign of Antoninus Pius, and ſecuring it by a new wall. The ſword of his ſucceſſor put a period to the life of Mal, after ſwaying the Iriſh ſceptre four years. 137

Feidhlimidh, the ſon of the great Tuathal, of the line of Heremon, was proclaimed monarch. His mother Baine, was daughter to Sgaile-Balbh, a Britiſh prince. Having eſtabliſhed peace and ſubordination at home, and finding the Romans ſatisfied with the dominion they held in Britain, without a wiſh to extend their conqueſts; and being beſides of a peaceable diſpoſition, he turned his thoughts on reviſing and amending the national code of laws. 141

Many attempts were made at a reformation of the laws, by ſeveral of his predeceſſors, but of no great duration. From the beginning the monarchy was hereditary and elective; that is

A.C. hereditary with regard to blood, as none could be choſe but ſuch as were of the royal line of Mileſius; but elective with reſpect to the perſons of that blood. But the royal blood being very numerous, in the different great houſes, was the ſource, as we have ſeen, of almoſt continued wars between the different competitors: the moment a prince of uncommon talents filled the throne, he at once ſaw how deſtructive this mode of election was to the nation, and laboured to leſſen the number of candidates, by confining them to his own line. This was the caſe with that prince of legiſlators, Ollamh-Fodhla, with Jughaine-More, with his own father Tuathal, and now with himſelf. He recommended this great object to the conſideration of the national eſtates, and they obſerved it as long as he held the power of enforcing it.

But though the laws of the land were executed with great impartiality during the adminiſtrations, of the above recited great princes, yet in the revolutions that intervened, many abuſes crept in. So much ſo, that in the reign of Eochaidh-Aremh, the entire body of the literati were baniſhed the kingdom, though protected in Ulſter. Their great patron, Connor, ſaw the neceſſity of a reformation; and under his auſpices Forchern, Neid, and Atharni * formed a digeſt of the laws, and rules for judging in difficult caſes; which were founded on ſuch ſtrict equity, as to be tranſmitted to poſterity, under the name of Breatha-Nimhe, or Celeſtial Judgements. Similar attempts were made centuries before, renewed by the celebrated Moran, under Feredach, and revived by Tuathal. So exact were theſe, that even the Cain, or impoſt raiſed an conquered lands, was determined! But the principal reformation made by Feidhlimidh—and a great one it muſt be confeſſed it was, as it operated ſenſibly on the manners

* Ogygia, p. 217. Cambr. Everſ. p. 157, &c. &c.

of

of the people—was to aboliſh the law of Earc, or amercement, A.C.
and in its place to ſubſtitute the Lex Talionis. By this new law, crimes were no longer puniſhed by fines. Murther was to be atoned for by the death of the perpretator only; the loſs of a limb, an eye, an ear, &c. were puniſhed by ſimilar pains inflicted on the delinquents, in the moſt public manner. The loſs of cattle, and other property, were to be made good by the defrauder only; or if unable to make ſuch reſtitution, ſome other puniſhment adequate to his crime was pronounced, and the public at large made good the loſs to the individual. This moſt ſalutary law had all the good effects that were expected from it, and eaſed the ſubjects from great oppreſſions. Before this, the moſt attrocious of crimes, a very few excepted, were puniſhed here, as in every other part of Europe, by fine only; and this fine was raiſed on the eſtates of the relations of the delinquents; or, if unable to pay it, on the county or barony at large. From this wholeſome law he got the epithet Reacht-mhar, or the Lawgiver. The candid reader, when he peruſes this account, will be convinced upon what ſlight foundations Engliſh writers have upbraided the Iriſh, as the *only* nation of Europe who puniſhed murder and robbery by fine only. The fact however is, that this very method was what was adopted by the old Britons, the Saxons, the Franks, &c. but in Ireland, from the days of Ollamh-Fodhla, violence offered to women, or inſult to any individual, during the ſeſſions at Tara, were puniſhable by death, out of the power of the monarch to pardon, and of courſe were exceptions from this general law.

One would be tempted to infer from this law, that Feidhlimidh, in his intended reformation, had conſulted the code of Roman laws; or had peruſed the Old Teſtament, where, in Kings, we find the law of retaliation eſtabliſhed. But be this as it may, ſo much was this prince revered and feared, that the ſtate received

A.C. no kind of diſturbance during his reign; and he died peaceably at Tara, a fate reſerved for very few of his predeceſſors.

150 On the convention of the eſtates at Tara, to chooſe a ſucceſſor to the crown, after much intrigue the election at length was declared to be in favour of Cathoir-More, grandſon to the renowned Gaolta-Gooith, or Galgacus, as Tacitus calls him, who ſo bravely oppoſed Julius Agricola in Britain, and of the line of Heremon. To ſupport this election, ſhort as his reign was, we find him engaged in bloody wars. In the third year of his adminiſtration, before he headed his troops to the fatal battle of Moigh-acha, in Meath, he made his will, ſatisfied that he ſhould not ſurvive that day's encounter. Part of the heads of this curious will are delivered by Mr. O'Flaherty *, from an authentic copy; and I find it more minutely detailed in the third book of Lecan. I ſhall give the heads of it entire, not only as a piece of great antiquity, but as it proves the great riches and ſplendour of the kingdom in thoſe days.—"To his beloved ſon Roſa, called Failge, or of the "Rings, he bequeaths his kingdom of Leinſter, to which he "adds, ten ſhields richly ornamented, ten ſwords with gold "handles, ten gold cups, and wiſhes him a numerous and war-"like poſterity, to govern Tara. To his ſecond ſon Daire-Ba-"rach, he bequeaths Tuath Laighean" (this muſt certainly mean the preſent Fingal, and part of the county of Wicklow); "and he wiſhes him to become a ſucceſsful hero; and always to "rule over the Gailean-glas," (part of the ancient Belgæ.) "To "this he adds, 150 ſpears ornamented with ſilver, fifty ſhields "ornamented and emboſſed with gold and ſilver, fifty ſwords of "exquiſite workmanſhip, fifty rings of the pureſt gold, 150 "cloaks of rich manufacture, and ſeven military ſtandards. "To his third ſon Breaſal, ſeven ſhips of burthen, fifty

* Ogygia, p. 311.

"ſhields

" ſhields, richly ornamented with gold and ſilver, five ſwords A.C.
" with gold hilts, and five chariots, with harneſſes and
" horſes. To theſe he adds the lands on the banks of
" the river Amergin, and charges him to watch over the old
" inhabitants, who will be otherwiſe troubleſome to him. To
" Cetach, the fourth, he leaves poſſeſſions, thinking it a pity
" to ſeparate him from his brothers, though it were on free
" lands (Saor-fobra). To Feargus-Luaſcan, the fifth, he left
" nothing;" but his brothers aſſigned to him ample poſſeſſions.
" To Olioll, the ſixth, his backgammon-tables and men, ſay-
" ing, that neither the poſſeſſion of lands or towns would be of
" any uſe to him, as he never attended to any ſtudy but gaming.
" To his ſon Aongus, the ſeventh, he gave nothing;" but this
defect his brothers ſupplied. " To Eochaidh-Timhin, the eighth,
" he left his benediction *only*, wiſhing his poſterity may adhere
" to their blood; and calls him Treath-fear, or a weak man;
" for he was ſo far impoſed on, as to give away a tract of land,
" claimed as a promiſe in his ſleep. To his ſon Criomthan, the
" ninth, he leaves fifty braſs balls, with braſs maces to play with,
" ten backgammon-tables of curious workmanſhip, and two
" cheſs-tables; and to his youngeſt ſon Fiacha, the tenth, called
" Baiceadh, or the Lame, who he praiſes for his bravery and ſpi-
" rit, and for the univerſal love he gained, he leaves the country
" about Wexford: recommends him to ſupport his brother, and
" bequeaths him beſides fifty large veſſels made of yew, fifty
" drinking cups, and fifty pied horſes with braſs bits. To his
" nephew Tuathal he gives ten chariots with horſes and harneſſes,
" five pair of backgammon-tables, five cheſs-boards with ivory
" men, thirty ſhields emboſſed with gold, and fifty ſwords highly
" poliſhed. To Mogh-Chorb 100 black and white cows
" with their calves, coupled two and two with braſs yokes;
" 100 ſhields, 100 javelins coloured red, 100 poliſhed
" ſpears,

" ſpears; fifty ſaffron-coloured cloaks; 100 horſes of different " colours, 100 gold pins for cloaks, 100 goblets, elegantly " finiſhed; 100 large vats made of yew; fifty chariots cu- " rioufly finiſhed, ten of which were of exquiſite workmanſhip; " fifty cheſs-tables, fifty playing tables of different kinds; fifty " trumpets, fifty ſtandards, fifty copper cauldrons, with the pri- " vilege of being a privy counſellor to the king of Leinſter: to " the prince of Leis he left 100 cows, 100 ſhields, 100 ſwords, " 100 ſpears, and ſeven ſpotted enſigns."

As he himſelf had foretold, Cathoir was ſlain in this battle, and his army routed. From the iſſue of this prince moſt of the great houſes in Leinſter, of the race of Heremon, claim their origin, except the princely line of Fitz Patrick, the O'Dwyers, and O'Brenans, who claim a ſtill earlier origin. The different ſpreading branches from this royal ſource are moſt minutely detailed in the third book of Lecan. The principal chiefs are, from Roſa, eldeſt ſon of Cathoir, O'Connor Faly, or more properly Failge, an epithet yet preſerved by the family, to denote their deſcent from Roſa Failge. This houſe has been ever remarkable for their attachment to the liberties of their country; and were diſpoſſeſſed of moſt of the territory of Hi Failge, in the reign of Philip and Mary. The O'Dempſies, lords of Clanmaherh, and the O'Duns are alſo of this race. From Dairc-Barach are O'Gorman, O'Mallone, O'Moony, &c. deſcended. The iſſue of Fiachadh, the youngeſt ſon, gave more kings to the throne of Leinſter than thoſe of all his brothers united. From him are deſcended the royal family of Mac-Murroch Cavangh, kings of Leinſter; the noble families O'Toole, O'Byrne, O'Murphy, O'Dowling, O'Maoil-rian, O'Cinſelagh, &c. &c.

CHAP.

A.C.

CHAP. VII.

Of Con of the Hundred Battles—the bloody battle of Cnucha, and death of the famous Cumhal—Eogan flies to Spain, and weds the daughter of Eimhir the Great—returns to Ireland with a body of Spaniards, and recovers the territories of his anceſtors—wages war with the monarch, which terminates by a famous partition treaty—Con attacks the Laghenians—a renewal of the war between him and Eogan—battle of Lena, and death of Eogan—Con invades Ulſter—his death.

CON, called Cead-Chatha, or of the Hundred Battles, the 153
ſon of Feidhlimidh the Law-giver, by Una, a daughter of Danemark, the ſon of the great Tuathal, of the race of Heremon, ſucceeded to the monarchy. He was a prince of great abilities, as well for the field as the cabinet; and he had occaſion for all theſe virtues, to keep the crown on his head as long as he did. His reign is replete with great events; and I have taken uncommon pains to explore them, and to repreſent this period of our hiſtory in its proper light.

It appears by a moſt reſpectable piece of antiquity, called Chatha-Cnucha, or the Battle of Cnucha, that at the time of the preſent revolution, Cumhal, the ſon of Frenmor, grandſon to the celebrated Baoiſgne (from whom the Leinſter knights were called Clana Baoiſgne) the ſon of the monarch Nuadha, the hereditary general of Leinſter, was in Albany, meditating deſigns againſt the Romans and their Britiſh allies. Con, the better to ſecure the province of Leinſter, had appointed his Dalta, or tutor, Criomthan, the ſon of Niachorb, to the government of that province;

A.C. vince; which Cumhal being informed of, as well as that he was
154 labouring to diſtreſs and reduce the children of Cathoir-More, he haſtened over with his troops, and his body-guards, conſiſting of 150 ſelect knights—"to reviſit the verdant plains of Ireland, "and to poſſeſs, and valiantly protect the Sanguine-handed king-"dom of Leinſter." Criomthan was ſoon compelled to quit his charge; and Cumhal, in conjunction with the children of Cathoir-More, and the Heberians of Munſter, headed by the celebrated Eogan, formed the deſign of attacking and dethroning the monarch. Con, well inſtructed in their deſigns, ſummoned the eſtates to Tara. As he ſuſpected, all the diſaffected were abſent; and it was propoſed to put them under the ban of the empire. But this Con would not agree to. Inſtead of this he diſpatched ambaſſadors to the Naas, called Naas-Laighean (as being the metropolis of Leinſter, where their parliament met, and were then deliberating on this matter), requiring the attendance of Cumhal and the nobles of the province at Tara, otherwiſe denouncing war againſt them. The latter they accepted;
155 and the time and place of meeting was agreed on. Cumhal diſpatches meſſengers to his different allies. The ſons of Cathoir were indefatigable in their endeavours to promote the levies, in revenge for the death of their father; and Eogan, the king of Munſter, had his own reaſons for being an active partizan in this war. Almoſt the entire kingdom of Munſter was at this time governed by the poſterity of Deaghadh, of the line of Heremon; ſo that from exiles they became rulers of the province, which had with ſuch hoſpitality received their anceſtors, when expelled the North. A revolution like the preſent muſt be ardently wiſhed for by him. Thus private intereſt and revenge (as it often happens) added new vigour to the ambitious views of Cumhal. The levies from all parts, of both parties, haſten to the ſcene of action, eager for the fight. The adjacent hills become ſoon co-

vered

vered with the tents, ſtandards, and military array of the different armies. The generals on each ſide remark the diſpoſitions of the enemy's troops; and each chief is allotted his ground, and the troops he is to attack. We are ſurpriſed with what minuteneſs this is detailed; but particularly in the battle of Lena, where every commander is aſſigned his particular ſervice:—a proof that in ancient times, neither generalſhip nor military abilities were neglected. A.C.

The battle, as uſual, was fierce and bloody, and well maintained for ſome hours; but the ſuperior abilities of Gaul, the ſon of Morni, maſter of the knights of Conaught, and general to the imperial army, with the number and bravery of his knights, at length prevailed; the allied troops, cloſely preſſed, gave way on every ſide; when Cumhal, ſeeing all loſt, at the head of his guards, attacks Gaul ſword in hand. He fell by the hands of this invincible leader, and every one of his knights ſhared the ſame fate!

O'Flaherty * tells us, that Eogan, after labouring in vain to cover the kingdom of Munſter out of the hands of the Deaghaidhs, was obliged to fly to Spain, where he remained an exile for ſome years; when he returned with a large reinforcement of Spaniards. Neither Keating, nor the late tranſlator of the Book of Munſter, take any notice of this flight of Eogan, though all agree that he married a Spaniſh princeſs. My copy of this moſt valuable piece of antiquity, which I had tranſcribed from one wrote in the year 1713, (as he himſelf tells us in it) by Dermod O'Connor, the tranſlator of Keating, and which he took from the copy of the Mac Bruodins, hereditary hiſtorians of North Munſter, poſitively affirms that Eogan did retire to Spain, where he married Beara, the lovely daughter of Eimhir the

* Ogygia, p. 315.

A.C. Great, the ſon of Mioghna, king of Spain; though no writer has aſſigned the true cauſe of Eogan's flight, nor even taken the leaſt notice of this remarkable battle of Cnucha, which throws ſuch light on the whole. And here I muſt once for all obſerve, that this relation is highly worthy peruſal. There is a noble ſtyle of native ſimplicity which runs through it; much good ſenſe is diſplayed; and we are ſurpriſed with the polite and elegant language, which, in the different councils, each party and each chief expreſſes for his intended antagoniſt; for each chief commander was aſſigned his place of action.

Con, by this deciſive battle, acquires new power and popularity; and purſues his enemies very cloſely; particularly the young Eogan, whoſe enterpriſing genius and abilities he dreaded, and therefore determined to blaſt them in the bud. Eogan, inſtead of ſuccours, finds the Deaghaidhs of Munſter his avowed enemies; and therefore haſtily retires to the court of Nuaghadh Dearg, prince of part of South Munſter, and of the race of Ith.

156 From thence he fled to Spain, and was moſt graciouſly received by the monarch Eimhir, whoſe daughter he married. Here he kept up a cloſe correſpondence with his friends in Ireland: and the race of Heber finding themſelves likely to be totally ſubdued by the Deaghaidhs and by Con, exerted every ſinew to invite him back.

A Druid of the firſt quality repairs to Spain *, to inform him of the true ſtate of Ireland. His father-in-law engages to grant a ſupply of Spaniards, with his own ſon Fraoich to head them, with tranſports and ſtores; and Mac Neid, the ſon of Lugha, of the race of Ith, and Conaire, the ſon of Mogha Lamha, with a ſelect body of brave Mamonians, impatiently await his arrival.

163 The firſt uſe he makes of his troops after landing, is to attack the uſurpers of his crown †. Lugha Allathach and Aongus, of

* Ionnſuidhe Mhuighe-Leana. † Leahhar Muimhuin.

the

the Deaghaid, or Enrnain race, meet him, and are defeated in three different battles; in the laſt of which, at Samhdoire, Lugha fell. Aongus, unable ſingly to oppoſe the victorious Eogan, repairs to the monarch Con, to requeſt his aſſiſtance; obſerving, that in ſupporting him he added greater weight to the race of Heremon, now, *in his houſe*, like to be ſubverted by their common enemy the Heberians. Con, determined by theſe reaſons, ſent him back with a reinforcement of (Chuigh-Catha) 15,000 men. With theſe he returns; and at Ibh Leathan, in the county of Cork, the two armies meet, where, after a moſt bloody battle, the imperial auxiliaries are routed, and Aongus falls by the ſword of Eogan. A.C. 164

Having thus reduced the uſurpers of his crown, and recovered the inheritance of his anceſtors, Eogan now thinks of revenging himſelf on the monarch, and of raiſing, in his own perſon, the line of Heber to their ancient dignity. But to ſucceed in this project, required not only uncommon military abilities, but great caution, wiſdom, and circumſpection alſo. All theſe Eogan poſſeſſed in an eminent degree *. He ſends his ambaſſadors (always Druids, as, on account of their profeſſion, held in great reverence by the people) to his allies. The one to Fiacadh, the ſon of Cathoir, and now king of Leinſter, he charges to remind this prince of their ancient amity; to acquaint him of his ſucceſs; and that now is the time to be revenged on Con,—"who killed "his father at the battle of Maigh acha, and at the ſame time "gave himſelf the epithet Baiceda." Thoſe ſent to Breas Mac Broin and Eochadh Cobha, kings of Ulſter, amongſt other inſtructions to induce them to enter into the preſent league, were required to recapitulate all the injuries their anceſtors received from the line of Heremon; but particularly—"that it was 165

* Ionnſuidhe Muigh-Lena.

A.C. "Feidhlimidh, the father of Con, who had killed their father in "battle, and deprived them of that ſucceſſion."

On a review of his army, Eogan finds it to conſiſt of (Naoi-Catha) 25,000 fighting men; and with theſe he attacked and defeated the monarch in ten different pitched battles. His allies now join him in numbers; the troops of Leinſter at Ibh Leathan, in the county of Cork; and thoſe of Ulſter at Fion-Carn. Nor is the monarch idle; he ſummons his friends and allies to attend him at the palace of Cruachan, in Conaught; not thinking it prudent to remain any longer at Tara, ſurrounded as he was with ſuch a variety of enemies. Here he was waited upon by Conall, king of the province; by the renowned hero Goll Mac Morni and his knights, with other dependents: and this retreat made Eogan exultingly ſay to his generals:—"As Con purſued me through "Ireland to Munſter, I will now in return purſue him through
166 "Ireland to Conaught." Eogan accordingly put his army in motion; and in a day's march from Cruachan, a council of war is held; and it is determined to ſend ambaſſadors to Con, announcing their intent. By advice of his friends he enters into negotiation with Eogan, and, after much altercation, a peace is agreed on; by which Con conſents to divide Ireland into two equal partitions, viz. into Northern and Southern; (juſt as the partition was originally made by their two great anceſtors Heber and Heremon;) the ſouthern half to be for the future denominated Leath Mogha, or Eogan's half, (Mogha being one of his names); and the northern half, Leath Cuin, or Con's half.

By this partition, from Galway to Eiſgir-riada, or the Long Mountains, through Cluan Mac Nois and Cluanard, to Dublin, was a deep trench cut, and high walls made, ſtrengthened from place to place with redoubts, which were to be protected by 9000 men; and the ſouthern diviſion was to acknowlege the line of Heber as their ſovereigns, whilſt the northern half, with the title

title of monarch, was reſerved for the deſcendants of Heremon. A.C.
This is that famous diviſion of Ireland, to this day called Leath Mogha and Leath Cuin.

Scarce was this peace ratified, when the enterpriſing ſpirit of Con led him into new wars and new difficulties. Recollecting the aſſiſtance given to his great opponent Eogan, by the people of Leinſter, he ſends ambaſſadors to the Naas, demanding the Bo- 167
roimhe Laighean, or tribute, exacted from that people by his grand-father Tuathal; and which the then eſtates ſolemnly ſwore for themſelves, and for their ſucceſſors, to continue to him and to his poſterity. But oaths we find were as little binding in days of antiquity, as in theſe our more poliſhed times. The Lagenians bid defiance to the monarch; and by the dint of the ſword only was it exacted twice. The third year, the Lagenians, better provided, met the imperialiſts at Maiſtean, and, after a bloody conteſt, gained a complete victory over them, obliging the 173
monarch to quit the palace of Tara, which they held for four years after. Con made great levies, and the fifth year drove the Lagenians out of Tara; compelled them to pay the tribute and arrears, and carried off hoſtages, to ſecure the future payment of this tax.

We are furniſhed with no further particulars of this prince till the year 181; when we find the war between him and Eogan renewed. The pretence was this *; Eogan, on a royal tour through his dominions, viſited Dublin, which, even in thoſe days, we find called Atha-Cliath-Dubhline, which imports the 181
paſſage over the ford of *the black pool*. He found a greater number of ſhips on the north ſide of the Liffey, than on the ſouth ſide; and, of courſe, the revenues of the monarch *here* was much greater than his own. This relation of the trade of Dub-

* Ionnſuidhe Muigh-Lena.

lin

A.C. lin will be leſs doubted, when we recollect the evidence of Tacitus *, about a century earlier; and to theſe we ſhall add, that in the days of St. Patrick we find it celebrated † "for its extent "and magnificence, the number and riches of its inhabitants, "the grandeur of its edifices, and the greatneſs of its com-"merce, &c."

Glad of this pretence, Eogan inſiſts that the diviſion of Ireland made with Con, implied an equal diſtribution of the revenues in the ports of Dublin and Galway; and that the ſurplus which Con had received for fifteen years paſt, ſhould be accounted for, otherwiſe denouncing war againſt him. The monarch, ſenſible of his inferiority, would gladly have compromiſed the matter; but it was evident that Eogan meditated nothing leſs than the monarchy of Ireland. Both ſides prepare for battle; and at Maigh-Lena, in the King's County, is the fate of Ireland to be determined between theſe heroes.

The evening before the day of battle, Con held a council of war; and, after hearing the different opinions, he obſerved that the army of Eogan was ſuperior to his in number and diſcipline, (conſiſting of 27,000 national troops, beſides 2000 Spaniards, and 1000 other auxiliaries), and, therefore, that, inſtead of meeting him in the field next day, he judged it more prudent to ſurpriſe them that very night, or before the day-break of next morning. To all this the council agreed, except Goll Mac Morni, the monarch's general, and chief of the knights of Conaught, who riſing up, ſaid:—"On the day that my firſt arms were put into "my hands, I ſolemnly vowed never to attack an enemy at night, "by ſurprize, or under any kind of diſadvantage: to this day I "have religiouſly adhered to this promiſe, nor ſhall I now break "it." The attack was however agreed on, but Goll declared

* Vita Jul. Agricol. † Trias Thaumat.

he

he would not be in the field before day-light. In this attack the Munſter troops, though ſurpriſed, behaved with great intrepidity; and Eogan, and his brother-in-law Fraoch, dealt death on every ſide, followed by their ſelect bands. In this diſtreſs Con calls upon Goll, (for it was now clear day), with his knights, to engage the king of Munſter. This great hero, already grievouſly wounded in many places, ſoon fell a victim to the hero of Conaught, and his brother-in-law, the prince of Spain, experienced the ſame fate. The body of Eogan, pierced by a thouſand wounds, was raiſed up on the ſhields of the ſoldiery, and expoſed to the view of both armies; which Goll perceiving, cried out—"Lay "down the body of the king of Munſter, for he died as an hero "ſhould die!" Thus ended this mighty conteſt, as fatal to Eogan, as a ſimilar one had been formerly to his great anceſtor Heber! A.C.

I confeſs, that the Pſalter of Caſhill declares Eogan to have been killed in his bed by Con; but beſides the infamy attending the action, it would not be the way to intimidate the Munſter army. The diſhonour of attacking an enemy by ſurprize, and that ſome hours before the time appointed—an act before this period unheard of in Ireland—reflects ſufficiently on the character of Con; without adding to it, what ſeemed both improbable and impoſſible too, in theſe days of heroiſm. The iſſue of Eogan, were two ſons and two daughters; but Oilgll, his eldeſt ſon, at his father's deceaſe, not being arrived at ſufficient age to govern Munſter, Mac Niad, who ſo valiantly aſſiſted in reſtoring this prince's father to the throne of his anceſtors, was unanimouſly inveſted with the command of Leath-Mogha. This done, the people called loudly on their new chief, to lead them once more againſt the perfidious Con. All this Con foreſaw, and with great policy evaded. He ſent ambaſſadors to Mac Niad, demanding a ceſſation

A.C. ceſſation of arms *; and to give greater weight to this negotiation, offered him privately his daughter Sadhbha in marriage, with a full acknowlegement of his right to govern Leath-Mogha. The terms of peace were ſtill humiliating to the monarch. He conſented beſides to give to the people of Munſter 1000 ſteeds, 200 chariots, 200 ſhips, 200 ſpears, 200 ſwords, 200 ſlaves, 200 hounds; but what was ſtill more mortifying, *his own torques, his ſword, and his ſhield!* Peace was thus proclaimed; Mac Niad married the princeſs Sadhbha; the limits of the Eiſgar-Riadha, and the abſolute independency of Leath-Mogha were acknowleged in the fulleſt manner.

Secure of the friendſhip of Munſter, the reſtleſs monarch turns his thoughts on the Ultonians, who embraced every opportunity
182 of diſturbing his government. He invaded Ulſter with a large army, in which battles were fought with various ſucceſſes. At length, ſays the Pſalter of Caſhill, he fell by the ſword of Tubraidhe-Tireach, two years after the battle of Lena. The Annals of *the Four Maſters* ſay he was ſlain in the battle of Tuath Aimhrios; Keating, and O'Flaherty, that he was murthered at Tara. But this laſt death is ſo inconſiſtent with the ſpirit of heroiſm, of thoſe days, that I can by no means agree to it. By this relation it appears that Con reigned exactly thirty years; years of great trouble and anxiety to him, it muſt be confeſſed, as well as of infinite diſtreſs to the kingdom.

We obſerved, in the beginning of this chapter, that the celebraeed Cumhal fell in the battle of Cnucha, He left behind him but one ſon, who was then a child; but who, as ſoon as he had attained the age fit for command, which was ſoon after the partition peace between Con and the king of Munſter, this laſt ap-

* Leabhar-Muimhan.

pointed

pointed him general of all the forces of Leath-Mogha. This was the famous Fion, ſo celebrated by our bards. A.C.

CHAP. VIII.

Conaire, the ſon of Mogha-Lamha, proclaimed monarch—remarks on this election—the ſettlements of the three Carbres, his ſons—Olioll, king of Munſter, demands the Leinſter tribute—death of Conaire, and election of Art, the ſon of Con—Mac Con applies to him for protection, and is refuſed—raiſes a large army of foreigners, with which he invades the kingdom—the general Fion deſerts the Imperial ſtandard—an account of the battle of Muicruimhe—the firſt regular Scotiſh or Iriſh ſettlement in Albany—will of Olioll, king of Munſter, &c.

ON the death of Con, the eſtates proceeded to the election of a ſucceſſor; and, after much policy and canvaſſing, the majority of ſuffrages were announced to be in favour of Conaire, the ſon of Mogha-Lamha, a lineal deſcendant of Conaire the Grand, of the Degaids of Munſter, and line of Heremon. The reader, who has already ſeen the power of this houſe ſo humbled by Eogan, king of Munſter, will no doubt be ſurpriſed to find the grandſon of Lugha-Aſſatach, who fell by the ſword of Eogan, raiſed to the dignity of monarch, and this at a time when the Heberians were ſo powerful! It merits an elucidation. 183

Eithne, the mother of Conaire, was ſiſter to Mac Niad, of the race of Ith. This houſe was eſtabliſhed in Munſter by Heber himſelf; of courſe muſt have a more natural attachment to his race, than to thoſe of Heremon or Ir. Mac Niad was not only himſelf active in the cauſe of Eogan, but alſo detached the young

A.C. Conaire from the intereſts of his family, in the ſame cauſe, as we have already obſerved. This alliance of Conaire was made ſtill ſtronger, by his marrying the ſecond daughter of the deceaſed Con. By this means, the pretenſions of the line of Ir were defeated, and Conaire proclaimed monarch.

An undiſturbed peace being eſtabliſhed at home, the politics of Conaire were turned towards Britain, and towards the aggrandizement of his own family. In the firſt he ſucceeded ſo well, that the Britons were up in arms every where; and had his reign continued longer, in all probability the Roman power over that country would have been totally annihilated; nor was he leſs happy in his ſecond attempt. He had by his queen Seraid, daughter to Con, three ſons, princes of great valour and abilities; and theſe were called by old writers, Carbre Muſe, Carbre Baiſean, and Carbre Riada, from the different principalities aſſigned them. The firſt was called Muſe, and from his eſtabliſhment at Muſery, in the county of Cork, ſo called to this day. The name of Baiſean was given to the ſecond, from the barony of Corca Bhaſcin, in the county of Clare; and the ſettlement of the third Carbre (the eldeſt brother), was in Kerry, and about Loch-Lene. He found other opportunities of extending the power of his race. Ogaman, a deſcendant of Fiatach, (from whom this branch took the name of Dal-Fiatach) of the ſame line, he had addreſs enough, on the death of Tiobradh, king of Ulſter, of the race of Ir, to have elected to the government of Ulſter; and by this means had the ancient claims of his family to the hereditary patrimony in that province eſtabliſhed. The new king of Ulſter granted moreover, to the eldeſt Carbre, a great part of the preſent county of Antrim, from him called Riada, and ſince contracted to Route. But the farther views of this prince were prevented by an immature death; being, it is ſaid, murthered in the ninth year of his reign, though ſome writers affirm he fell in battle as uſual.

In the adminiſtration of Conaire, and on the death of Mac Niad, Olioll, the ſon of the great Eogan, was called to the throne of Munſter; and we are ſurpriſed to find that he claimed, and obliged the Lagenians to pay the *Eric ui Dreiſgoil*, being the fine impoſed on that province by Conaire I. for the murther of his father. One ſhould think, that this fine was rather the property of the family, and of courſe belonged to Conaire, than the Heberians; but perhaps he aſſigned it to them, in conſideration of their ſupporting him in the monarchy. This will explain why it afterwards was, for very many years, paid into the Heberian line, kings of Munſter; and why they united with the ſons of Conaire, to revenge the murther of their father. A.C.

Neimhidh, the ſon of Sruibhihin, the regicide, was of the ſame blood with Conaire, and was inſtigated to this baſe act by the love he bore to the empreſs, and the hopes of poſſeſſing her; but Olioll, in conjunction with the three Carbres, purſued him ſo cloſely. that in the bloody battle of Cinnefebha, he was ſlain by the ſword of Carbre Riada. Mac Con, the ſon of Mac Niad, who alſo aſſiſted Neimhidh, received a deep wound in his leg, from Carbre Muſe, and the whole party were defeated. On the death of Conaire, 192

Art, the ſon of Con, was elected monarch of Ireland; to whom Mac Con and his party applied for protection, Olioll affording them none in Munſter. But the new monarch had too many obligations to the king of Munſter, to grant an aſylum to his enemies; they therefore fled the kingdom. Lugha-Leagha, brother to Olioll, ſhocked at this alliance between his brother and the ſon of the murtherer of their father, together with the prince of Oſſory, determined to ſhare the ſame fate with Mac Con, and accordingly quitted the kingdom. The firſt land they made was Albany, or Scotland; and here they applied to the Pictiſh king for ſuccours, exclaiming againſt the injuſtice of Olioll, in depriv- 192

A.C. ing the race of Ith of their birthright in Munſter, and againſt his unnatural alliance with the monarch Art. But the Pict, though fond of fiſhing in troubled water, yet prudently declined entering deep into the ſchemes of the exiles, till they ſhould try what farther aſſiſtance they could procure. From thence they remove to Wales; and Beine Briot, ſon to the king of Britain, and a moſt renowned hero, promiſes, in the name of his father, not only large ſupplies, but at a convenient time to head them in perſon. Mac Con and his party from Wales proceed to Brittany in France; where, by the teſtimony of Lecan *, he had ample poſſeſſions, and in them he raiſed a large body of troops. We have in Book IV. p. 164, remarked that the Iriſh monarch Labhra had a principality in Gaul; and we there ſhewed that this account. threw a new light on what had been related by Cenau and Mezeray on this head. This in all probability by deſcent or otherwiſe, might have fallen to the ſhare of the houſe of Ith.

221 But be this as it may, with a large body of troops, Britons, Gauls, and Picts, he landed in the Weſt of Conaught, and being joined by his friends and aſſociates at home, his whole army, on a review, appeared to be compoſed of 30,000 men. The chiefs were ſummoned, and after much debate it was agreed to ſend ambaſſadors to Art, and theſe were Lugha-Leagha, and Nuadh his chief Ollamh.

On their appearance at Tara, they announced the purport of their embaſſy. Their inſtructions were, that Art ſhould give up Leath Mogha, or the ſouthern half of Ireland, with the Port of Dublin, to Mac Con; or in caſe of refuſal to denounce war againſt him, and challenge him to battle on the plains of Muicruimhe, near Athonry. Art, who wanted not for policy, wiſhed to gain time, by offering ſome conceſſions; but finding the ambaſſadors

* Book iii.

reſolute,

reſolute, and that an explicit anſwer was expected, he ſpiritedly told them—" that he would never conſent to their propoſals; that " he was unworthy a crown who declined fighting for it; that it " was through rivers of blood his father waded to the ſovereignty; " and that he would meet Mac Con with his foreign mercenaries at Muigh-Cruimhe." The next point to be conſidered was the time of action. Art demanded a year, in order to collect his forces, as Mac Con had not given him ſufficient notice. But to this they obſerved, that as their army was moſtly compoſed of foreigners, who were enliſted but for a limited time, this could not be granted. By mutual agreement the battle was to be fought in fourteen days. Art immediately diſpatches expreſſes to all parts. Olioll ſent him a large body of troops, headed by his nineteen ſons, ſeven of which were legitimate. The king of Connaught joined him likewiſe with the Clana-Morni. He went himſelf to Almhuin, the ſeat of the famous Fion Mac Cumhal, in Leinſter, to demand his aſſiſtance, and that of his troops; but the general expecting this viſit, abſented himſelf, and drew off his ſoldiers from thence. He then demanded of his chief judge (Reachtaire) where Fion was? He ſaid that he abſented himſelf on purpoſe, as he had entered into treaty with Mac Con, and engaged not to oppoſe his deſigns. This defection of Fion mortified him greatly. His troops were the beſt diſciplined in the kingdom, and on their intrepidity he had his greateſt independence. However, his army was both powerful and numerous, and beſides highly appointed. But on leaving Almhuin, he denounced a curſe on Fion and on his ſoldiery, whom he upbraided for their ingratitude. " I allowed (ſaid he) *to theſe military*, cattle, " cloaths, and the privilege of quartering on my people from No- " vember to May. To the hero Fion, I gave money; and at the " laſt aſſembly at Tailtean, I preſented him fifty broad ſhining " ſwords, fifty ſhields, and fifty ſpears." A.C.

The

A.C. The opening of this battle * is highly majeſtic. "The hero "of Tara, the irreſiſtible wave in enmity, as quick as lightning "in defence, terrible in battle, the ſupport of mighty armies, the "the hand of liberality, the all-protecting, the performer of moſt "mighty deeds, Art, the ſon of Con, the ſon of Feilim, the ſon "Tuathal, &c. aroſe. Warrior-like was his anger, powerful "his voice, lovely the champion; his flaxen hair plaited, his ſhirt "of ſilk, &c. &c. In one hand he bears two bows, in the other "his javelin, and by his ſide his dreadful and irreſiſtible ſword." Eogan, the ſon of Olioll, and commander of the Munſter troops, is alſo deſcribed armed going to battle; and we find, that fine ſilk was what was then worn inſtead of linen, by the great men of of Ireland. This battle was the moſt bloody that had been known; and we may judge what the loſs muſt be, by the number of princes that fell that day. Art, the monarch, was cut off by the hand of Lugha-Leagha, in revenge for the death of his father. Eogan was ſlain by the prince of Wales. His ſix brothers died by the ſwords of other heroes. The king of Conaught and moſt of his knights bravely met the ſame fate. In a word, it was ſo remarkably bloody, that, till the reception of Chriſtianity, and for a long time after, many of our antiquaries dated a new æra from it!

Hiſtory ſcarce furniſhes a more unnatural war than this we have recited. Mac Con dethroning his uncle and fighting againſt his brothers (for Olioll married his mother ſoon after his father's deceaſe). Lugha quitting the party of his brother Olioll, to fight for his nephew; and, to add to the diſgrace of theſe times, the brothers of Con killing their two nephews, by which means Art got the title of Aon-Fhir, or the Solitary, having no brother left living. But Art baniſhed them from Tara, and they retired

* Catha Muigh-Muicruimhe.

to

to the court of Leinſter, where they were hoſpitably received; A.C.
and gave riſe to many noble families.

During the reign of Art it was, that the eldeſt Carbre, the ſon of Conaire, called Riada, or of the Long Arm, on account of his ſettlements ſo remote from each other, as Kerry and Antrim, or the *Route* as it is called, paſſed over to Scotland; where, as Bede tells us *, "By force or friendſhip, he procured ſettlements for "himſelf." From this leader, Riada, ſays he, their poſterity are to this day called Dal-Reudimh, Dal in their language, ſignifying a part.

This is certainly the firſt regular Scottiſh or Iriſh ſettlement in Albany; not but that numbers of Iriſh muſt, from the cloſe affinity between them and the Picts, have reſided there from time to time, for centuries before; but ſtill without forming themſelves into a regular independent community. This is a fact in which all our writers are unanimous; and to ſuch as can harbour the ſmalleſt doubt on this matter, I refer them (beſides our ancient annals) to the authorities at bottom †.

We have obſerved that Olioll, king of Munſter, loſt ſeven of his ſons, in the battle of Muicruimhe. For this great loſs he remained in a manner inconſolable; but his greateſt affliction was for his eldeſt ſon, his Righ-Damhna, or preſumptive heir, as he called him; and now finding the hour of death approach, he made his laſt will, in which he left to his ſecond ſon Cormoc, his crown during life; and as a farther proof of his opinion of his courage and virtue, he bequeathed him alſo *his ſword, his ſhield, his ſpear, and his armour*. Eogan the eldeſt, left iſſue, a ſon, but who was

* Hiſt. Eccleſ. Brit. lib. i. cap. 1.

† Routh's Hibernia Reſurgens, Uſher's Primord. Eccleſ. Britan. Ward's Vita Sti Rumoldi, Colgan's Act. Sanct. Hibern. & Trias Thaum. Grat. Lucius, O'Flaherty's Ogygia—Ogygia defended—O'Kennedie's Chronology of the Stuart line, Mac Geoghegan's Hiſtoire d'Irlande, &c. &c.

A.C. not born till ſome months after the battle of Muicruimhe, who was called Fiacadh-Muilleathan. Olioll therefore ordered that on the demiſe of Cormoc, the crown ſhould revert to Fiacadh; and that it ſhould for ever after continue in alternate ſucceſſion between the iſſue of theſe two great houſes. He gives them his benediction, and aſſures them, that whilſt they and their poſterity religiouſly adhere to this bequeſt, they will continue a mighty and a powerful race, the delight of their friends, and the terror of their enemies! This Olioll got the epithet Olum; and the reaſon aſſigned is this—being of a very amourous diſpoſition, he once attempted violence on a young lady named Aithne; but ſhe, inraged at his inſolence, took off a piece of his ear. Hence he was ſurnamed Olom, from O, an ear, and Lom, naked.

The iſſue of theſe two great houſes, are, to this day, diſtinguiſhed into Eoganachts, or the poſterity of this Eogan; and Dal Caſſians, from this Cormoc who was called Cas, or the Beloved. From the firſt are deſcended the following amongſt many other great families—the Mac Carthies, O'Callaghans, O'Sullivans, O'Kieffes, O'Donochoes, O'Mahonies, O'Connells, O'Donovan's, Mac Auliffe, O'Line, &c. &c. as from Cormoc are traced the O'Briens, Mac Mahons, Mac Namaras, O'Kennedies, Mac Clanchies, Mac Cochlins, O'Hiffernans, &c. &c. From Cian, the third ſon of this Olioll, are deſcended the O'Carrolls, princes of Eli, O'Rierdans, O'Flanagans, O'Fogertys, O'Haras, O'Mara, O'Machair, O'Caſey, &c. &c. beſides we find that the poſterity of Cian extended their patrimonies, both in Leinſter and Conaught, and were the ſource of many other great families. But though Olioll decreed, that the ſucceſſion to the crown of Munſter ſhould continue in the iſſue of his two eldeſt ſons *only*, and that in alternate ſucceſſion, yet he diſpoſed of the country ſo as always to preſerve a kind of equality between them. To the poſterity of Eogan he bequeathed Deſmond, (Deas-Muimhean)

or

or South Munſter, comprehending the counties of Waterford, Cork, and Kerry; to Cormoc, Thomond (Tuath-Muimhean), including the counties of Clare, Limeric, and the country about Caſhil, extending to Sliabh-Blama, in Oſſory. To Cian, his youngeſt ſon, he left (Shior-Muimhean) Ormond, or Eaſt Munſter, but ſtill as a fee under his brother Cormoc. By this means, when the crown of Leath-Mogha came to the iſſue of Eogan, the other family were kings of North Munſter only; and when theſe laſt ſucceeded, the other family were kings only of South Munſter, Leath-Mogha, including the command of the entire province. A.C.

The diſtreſſes and confuſions occaſioned by this revolution in favour of Mac Con, will well explain, why Severus extended the Roman arms in Britain; and why, without much interruption, he was enabled to build a new wall to protect his frontiers from the invaſions of the Picts and Iriſh.

A.C.

BOOK VI.

CHAP. I.

Lughaidh proclaimed monarch—Cormoc Cas ſucceeds to the crown of Munſter—his exploits in Britain and Ireland, and his liberality to the bards—principal families of the Clana Ith, or Iriſh Brigantes—Cormoc forms a party to gain the monarchy—Lughaidh killed; and Cormoc diſappointed in his ſchemes by Feargus—raiſes a very large army, and attacks and defeats the imperialiſts in the battle of Criona—exploits of Lugha, and death of Feargus.

222 LUGHAIDH, called Mac Con, the ſon of Mac Niad, of the race of Ith, from being deprived of his principality, expelled Munſter, and baniſhed the kingdom by the eſtates of Tara, we now behold placed on the pinnacle of glory, and dictating laws to that country, which ſome years before had proſcribed himſelf! A proof, amongſt a thouſand others that could be produced, how little laws and juſtice avail, when oppoſed to power and oppreſſion! What exploits he performed, after being proclaimed monarch, are not particularly related: it is however mentioned in the third book of Lecan, that he extended his power greatly over Gall and Scotland. Certain it is, that many illuſtrious houſes in North Britain trace their pedigrees from him, and from his ſon; as the Campbells, who to this day are

called in the Erſe, or Highland Iriſh, Clana Mhio Cuin, or the poſterity of Mac Con, the Mac Allens, &c. A.C.

Cormoc Cas ſucceeded his father in the government of Leath-Mogha, or Southern Ireland. The actions of this prince are greatly extolled in the Book of Munſter. He married Samhair, daughter to the celebrated general Fion, the ſon of Cumhal; and was the firſt prince of his houſe who eſtabliſhed a regular chief rent, to be paid in to himſelf and ſucceſſors, every firſt of November. It is not improbable but that Fion, who was a great legiſlator, as well as warrior, might have directed this meaſure. Beſides this, he obliged the Lagenians to pay the Eric ui Dreſgoil. They called in to their aſſiſtance the Welſh; and he defeated their combined forces in four different pitched battles. Not ſatisfied with this, and probably to be revenged on the Britons for the ſupport they gave to Mac Con; and for the death of his ſeven brothers, ſlain at Muicruimhe, he invaded Wales with his fleets no leſs than thirty different times, and brought from it each time moſt valuable ſpoils. He was victorious in the battle of Cruachan, fought againſt the Conacians; in the battle of Tara, againſt Fioncha, the ſon of Lucha. With like ſucceſs he engaged the Fionna Eirion at Tailtean; and he defeated the Martini of Munſter, (a branch of the Damnonii), in the battle of Samhna; in which fight he ſlew with his own hand the king of Ulſter, who came to their aſſiſtance, but was himſelf ſo deſperately wounded, that he never recovered it. The iſſue of Cormoc were Moghcorb, Aoife, and Eadhoin; but not by Saimhair, but a Daniſh princeſs, ſays the Pſalter of Caſhill. This venerable piece of antiquity alſo highly extols the liberality of this prince, inſomuch that he has been known to beſtow 300 ounces of ſilver in a day to his bards and literati.

Once for all let me obſerve, that the houſe of Ith were not Mileſians, but Gadelians, and of the ſame race with the Britiſh

Brigantes; for Ith was the ſon of Breogan, and brother to Mileſius. The principal families from this illuſtrious line are, firſt, O'Driſcol, chief of the entire Corca-Luighe, (the preſent county of Cork), ſo called from Lughaidh, the ſon of Ith, on whom it was beſtowed by Heber Fionn, immediately after the conqueſt of the kingdom; O'Leary, O'Baire, Mac Crothan, Mac Craith, O'Cowig, O'Flan-arda, O'Deada, O'Hea, O'Kerwic, O'Keily, O'Ciarain, O'Breogan, &c.

Mr. O'Flaherty allows to Mac Con but a reign of three years; but in this, as well as in many other inſtances of chronology, he oppoſes the voice of truth and antiquity; for nothing is more certain, than that both his ſucceſſor Cormoc, as well as his contemporary Fiacha Muilleathan, king of Leath-Mogha, were in their mothers' wombs at the battle of Muicruimhe: ſo that at this calculation Cormoc muſt have been called to the throne at four years old; and that in a country where no one was capable of filling any public office till after twenty-five; but this learned gentleman, having taken off above 200 years from the antiquities of his country, was neceſſitated in this, and other inſtances, to curtail the reigns of many of our princes; however the preſent was too groſs a miſtake to paſs by. The learned author, aware of what is aſſerted in the Catha Muicruimhe, of the birth of Cormoc, aſſerts that he was not the ſon of Eoithne, and that he was begot long before this period. But if the reign of Mac Con did not exceed three years, and that of his ſucceſſor but one year more, how ſhall we reconcile this to Cormoc's ſoliciting the ſupport of Tiege, the ſon of Cian, the youngeſt ſon to Olioll-Olum? We know that in Ireland no prince, or even lord of a country, could ſucceed to the inheritance of the family till twenty-five; and this is the reaſon why the uncle, or next in kin to the deceaſed, precluded the immediate heir from the inheritance, if a minor. Olioll did not die for ſome years after the battle of Mui-

Muicruimhe; and of his nineteen ſons, Cian, the father of Tiege, was the youngeſt; ſo that the anachroniſm and the abſurdity of his aſſertion becomes glaring. Add to this, *that the Book of Reigns*, Grat Lucius, Keating, Bruodinus, and all our annaliſts, are unanimous that Mac Con ruled Ireland for thirty, inſtead of three years, and we ſee how agreeable to reaſon as well as hiſtory. A.C.

The ſon of Art, bred up in the ſchool of adverſity, the ſure ſeat of wiſdom, to the ambition of filling the throne of his anceſtors, had the more laudable one of wiſhing to merit it. From the literati he informed himſelf of every thing neceſſary to form the gentleman and the ſcholar. Under the Druids he ſtudied the religion of his anceſtors; and ſo profoundly, as to become ſenſible of the abſurdity and impoſition of the whole. He ſtudied the art of war under the great Goll Mac Morni; and was ſo expert in the uſe of arms, that he was looked upon amongſt the firſt heroes of Ireland in thoſe days of chivalry. And having now paſſed the age of twenty-five (the age requiſite to arrive at, in order to fill any public ſtation), he ſollicited his friends, and the adherents of his houſe, to ſupport his pretenſions to the monarchy, in caſe of a vacancy. He paid a viſit to his couſin Fiacha Muillcathan, king of Munſter, at his palace of Rath-Naoi, near Caſhill, now called Knoc-Raffin. There was ſomething ſtriking and ſimilar in the caſes of theſe two young princes. Fiacha was the ſon of Eogan, eldeſt ſon of Olioll-Olum; and this Eogan, as well as Art, were killed ſide by ſide at the battle of Muicruimhe: it was within a few days of nine months after this battle, and on the ſame day, that theſe young princes came into the world; ſo that Fiacha could not but intereſt himſelf deeply in the cauſe of this prince. Add to this, another ſtimulus, the deſire of revenge, which it muſt be confeſſed, had but too great a weight in all the Iriſh councils. From Munſter he goes to Conaught;

and

A.C. and was ſoon aſſured of the ſupport of that prince, and his celebrated military, or Clana Morni.

Mac Con was well informed of all theſe meaſures, and ſtudied to circumvent them. After ſettling his affairs at Tara, he proceeded on a royal tour to Munſter, to ſollicit the ſupport of Leath-Mogha; but it does not appear that this journey was attended with all the ſucceſs he flattered himſelf with. On his return through Leinſter to Tara, as he was one day diſtributing gold and ſilver from his chariot, in an open plain, to the poets, antiquaries, muſicians, and all the adulatory tribe, (which it ſeems was a cuſtom amongſt the princes and great men of Ireland on certain days), an aſſaſſin (Comain Eigis) behind his back pierced his body with a ſpear, of which wound he inſtantly died, after a reign of thirty years.

What Poſidonius ſays of the cuſtom of diſtributing gold amongſt the Celtæ, is remarkable; he tells us—"that Luernus, "a Celtic prince, throwing gold and ſilver from his chariot, as "was his cuſtom, one of the Bards cried out—"that the ground "over which his chariot paſſed inſtantly produced gold and pre-"cious gifts, to enrich mankind." Our writers notice the power of Lughaidh in Gaul, where he remained for many years. Now this name is by us pronounced Lua, the *h* deſtroying the ſound of the *g* and the *d*; and the word Ernus, or Erin, evidently denotes Ireland; ſo that there is ſomething more than bare probability, that the Luernus of Poſidonius was our very Lughaidh, ſurnamed Mac Con.

The eſtates are immediately convened to Tara, to elect a ſucceſſor; and Cormoc publicly ſollicits the ſuffrages of the princes and of the nobility. To gain the princes of Ulſter, he prepares for them a magnificent entertainment (for it appears that good eating and drinking was not without its influence in thoſe days, any more than in the preſent times); but in the height of jol-

lity

lity and good-humour, it was ſo contrived by Feargus, king of Ulſter, who alſo aſpired to the monarchy, that the beard and hair of Cormoc were ſet fire to, and he immediately retired in the higheſt conſternation. A.C.

To explain this matter, it is neceſſary to remark, that not only every prince, but even every knight of Ireland, was obliged to be perfect in all his limbs, ſo that his very perſon might command reſpect. Their hair was a principal ornament to both. To cut off the hair of an adverſary, was a mark of the higheſt contempt; nor dared he appear abroad with ſuch a mark of infamy. Of this our annals furniſh a ſtriking inſtance in the caſe of Cucullin, a champion of the Craobh-ruadh, antecedent to Chriſtianity. He and the famous Conrigh Mac Daire, chief of the knights of Munſter, having a violent conteſt about a fair captive, agreed to decide it by the ſword. They met at the place of appointment; and Conrigh proving the victor, as a mark of greater reproach to his antagoniſt, who had broke his word to him, he cut off his hair. In this ſituation Cucullin remained hid from the world for near twelve months, at which time he recovered his hair. Thus, in the preſent caſe, by this piece of refined policy, Cormoc was diſabled from appearing as a candidate on the day of election, and Feargus was choſen monarch, having no competitor.

Feargus, the great-grandſon of Fiathach, from whom this 253
branch of the Heremonians were called Dal-Fiatachs, of the ſame line with the Deaghaidhs of Munſter, was proclaimed monarch. We have obſerved in the reign of Conaire II. that by his addreſs he had Ogaman, grandfather to this preſent emperor, elected king of Ulſter, in excluſion of the houſe of Ir; and by this means got the patrimony of his anceſtors about Loch-Erne reſtored, and the preſent county of Antrim conferred

A.C. ferred on his ſon Carbre, or Eochaidh, called Rida, which name he gave to this place, and which it retains at this day, under the contracted name of the Route.

As ſoon as Cormoc had by time repaired the above diſgrace, he ſolicited all his friends in his cauſe. He reminded his couſin Fiacha of his promiſe, whom he found ready to fulfill it. He waited on Tiege, the ſon of Cian, the ſon of Olioll-Olum, on whom, by will, Olioll had left large poſſeſſions in Ely and Ormond; and from whom all the Mileſian families of that country are deſcended. As Tiege was an able general, and had always a ſelect body of reſolute troops ready on any emergency, the better to ſecure him to his intereſt, he appointed him his commander in chief; and beſides promiſed him large poſſeſſions in Leinſter, in caſe of ſucceſs. To inſure this, Tiege applies to his grand-uncle, the famous Lugha-Leagha, yet alive, the moſt intrepid champion of thoſe days, to aſſiſt Cormoc on this occaſion. He repreſented to him, that through his means this young prince was reduced to his preſent humiliating ſtate, (he having killed his father Art at the battle of Muicruimhe); and that as ſome atonement for this injury, he ſhould now ſupport him. This Luagha not only promiſed, but vowed to cut off the head of his adverſary Feargus, in revenge for the death of his nephew Cian, ſlain by him in the battle of Samhna, ſome time before.

At the head of a very powerful army (compoſed, it is ſaid, of 50,000 men, under thirty princes, and fifty great chieftains), Cormoc invades Leinſter; nor was Feargus behind hand in his preparations to receive him. We have yet extant the relation of this bloody and deciſive battle, called Catha-Criona, or the battle of Criona, in Meath, where it was fought. The engagement was fierce and bloody; but whilſt the heroes and knights on both ſides were engaged hand to hand, Lugha only looked for enemies worthy his ſword and his courage. He firſt engaged in ſingle

ſingle combat, Feargus, called Folt-Eabhair, or of the Long Hair, brother to the reigning monarch, whom he ſlew, and then cut off his head. His next brother, called alſo Feargus, ſurnamed Chaisfhiaclach, or of the Crooked Teeth, advanced to meet our hero, and ſoon ſhared the ſame fate. He now eagerly ſought the monarch himſelf, whom he knew by his ſtandard, engaged and killed him alſo. The Ultonians and their allies ſtill obſtinately maintained the fight; and though obliged to give way to the ſuperior diſcipline of their antagoniſts, yet rallied ſeven different times; nor was the fate of the day certain, till the gallant Tiege himſelf, at the head of a ſelect body of troops, who had not yet engaged, ruſhed into the battle; by which means they were completely broke, and their ſcattered remains were purſued for many miles. Tiege himſelf was grievouſly wounded, and obliged to be carried in his chariot to Tara, where he languiſhed for a long time in great miſery, the ſurgeons there not affording him any relief. There was a famous medical univerſity at this time in Munſter, and thither Tiege ſent for the celebrated profeſſor Finighin, called Feath-glic, or the Learned and Dexterous, and his three Daltadhs, or eleves, who ſoon relieved and cured him. There is yet extant, in the Book of Lecan, a poem in praiſe of the ſuperior abilities of this ſurgeon, and of his eleves, to thoſe of all his contemporaries.

A.C.

CHAP. II.

Cormoc proclaimed monarch—remarkable dream of Cormoc's mother—makes ſome reformations in the national code, &c. in a convention of the ſtates at Tara—enlarges the palace of Tara, &c. —the ſplendour of his court—founds new academies at Tara—revenges the murder of the veſtals at Tara, and impoſes an annual tribute on the Lagenians—ravages the coaſts of Britain and Gaul —his ſon ſlain in his preſence by Aongus; whom he obliges to fly, and is protected by the king of Leath-Mogha: againſt whom Cormoc wages war, but is defeated.

254 THE victorious Cormoc claims the throne of Ireland as his due by ſucceſſion and by conqueſt, and is accordingly proclaimed monarch with great pomp. He was the ſon of Art, the ſon of Con, the ſon of Feidhlimidh, the ſon of Tuathal, the ſon of Fiachadh, the ſon of Fearaidhach, the ſon of Criomthan, (all monarchs of Ireland), of the race of Heremon. His firſt act was a donation of lands in Leinſter to his general Tiege; and from this branch of the line of Heber aroſe many great families in Leinſter and Conaught, as O'Hara, O'Gara, O'Connor, Kineachta, &c.

There is a paſſage related in the Catha-Muicruimhe, which I think ſhould not be paſſed by unnoticed. Joſeph * relates his dreams to his brethren; and he explains thoſe of Pharaoh's ſervants †, as well as thoſe of Pharaoh himſelf ‡. Grave writers have not forgot the dream of Calphurnia, the night previous to the murder of Cæſar; and Artimidorus makes Apollo himſelf the patron of dreams—by the bye, no very honourable employ

* Geneſis, chap. xxxvii. † Ibid. chap. xl. ‡ Ibid. chap. xli.

for

for the God of *wit* and *day*. In Ireland the explanation of dreams was a part of Druid theology. The night before this fatal battle, the mother of Cormoc, who we muſt ſuppoſe was not much compoſed, awoke in great terror; which Art perceiving, inſiſted upon knowing the cauſe, obſerving, that if it was a dream that boded ill to him, it was properer that he himſelf ſhould know it, than others. "Methought, (ſaid ſhe), my "head was taken off, and from my neck ſprung up a large "tree, whoſe extended branches covered the kingdom. This "tree was deſtroyed by a ſwelling ſea; but from its roots aroſe "another, larger, and more flouriſhing than the former, which "was withered by the blaſts of a weſterly wind." Art, who was verſed in the myſteries of the Druids, explained the dream thus:—"Your head being cut off, (ſays he) denotes my death at "the battle to-morrow; for the head of every woman is her huſ-"band. The tree that aroſe from your neck imports that you "will bear a ſon for me after my death, who will arrive at great "power and dignity, and rule Ireland: this tree's being carried "away by the ſea, ſignifies the loſs of his life through the means "of that element. The ſecond tree, proceeding from the roots "of the former, and ſtill more flouriſhing, foretells a ſucceſſor to "him, who will arrive at ſtill greater power; but the tree's be-"ing deſtroyed by a weſterly wind, declares he will fall by the "hands of the Fiana-Eirion. But they themſelves will be alſo "deſtroyed in that battle, never after to ariſe!" A.C.

It is pretty remarkable that this prediction was fulfilled in every part. Art, next morning, ſingled out by Lugha-Leaga, had his head taken off by this champion. His ſon Cormoc, as we have ſeen, after ſtruggling with many difficulties, arrived at the monarchy, and loſt his life by the bone of a ſalmon croſſing the œſophagus, whilſt at dinner.—His ſon Carbre was alſo monarch of Ireland, and loſt his life in the battle of Gabhra,

A.C. at which time his opponents the Fiana-Eirion were alſo totally cut off.

Cormoc, now in peaceable poſſeſſion of the throne, had every opportunity of diſplaying his great abilities. The greateſt princes of ancient Ireland began their reformations in the ſtate with the literati. He convened the ſtates at Tara, where every neceſſary alteration and amendment, found wanting in the national code, was made. The hiſtory and antiquities of the kingdom underwent a ſevere ſcrutiny; and the chief Druids were directed to examine the ſtate of religion. Hence in old writings we find him proclaimed, "Budh righ, budh phaidh, budh file: budh e "cean a caoimh-fine: i. e. He was the king, the divine, and "the philoſopher: he was the noble chief of the military."

The palace of Tara he enlarged; and Miodh-Cuarta, where the king and eſtates met, and where foreign ambaſſadors were received and entertained, he highly decorated.—On his ſideboard, on public feſtivals, were diſplayed 150 cups of maſſy gold and ſilver; 150 of the Clana-Morni, or Conaught knights, conſtantly attended on his perſon; and 1050 ſoldiers mounted guard every day on all the approaches to the palace, which were five, to point out to the public with greater dignity where the monarch reſided. Beſides his ſtate bed, were 150 beds in the apartments of the palace *only*, to lodge ſuch as were in immediate attendance. An open table was conſtantly kept for 1500 perſons; and he regulated the great officers of his court, and determined their number, which was invariably continued to the diſſolution of the monarchy in the twelfth century: theſe were firſt, a prince of the blood for a companion; ſecondly, a chief judge to conſult in all critical caſes; thirdly, a chief Druid, to direct his conſcience; fourthly, a chief phyſician, to ſuperintend his health; fifthly, an antiquarian, to conſult in points of hiſtory and chronology; ſixthly, a poet, to rehearſe his praiſes, and thoſe of his anceſtors;

anceſtors; ſeventhly, a chief muſician with his band, in times of re- A.C.
laxation; and three ſtewards of his houſhold, to ſee the contributions from the different provinces paid in, and to ſuperintend the œconomy of his houſhold. He alſo added three new foundations to theſe already eſtabliſhed at Tara.—The firſt, a military academy, for inſtructing the young nobility in feats of arms; the ſecond, an hiſtoric one, where Ollamhs, or doctors in hiſtory, aſſembled from time to time, to examine the publict records; and the third, an academy for lawyers to meet in, to ſuperintend, explain, and make law and juſtice compatible—an object much to be wiſhed for at this day. Of all theſe regulations, and of the magnificence of Cormoc and of his court, we have yet preſerved a poem of old Duvegan's of 183 verſes, beginning with—" Teamhair na riogh, " rath Cormoc: i. e. Royal Tara, the palace of Cormoc."

It has been aſſerted, that from the hiſtoric academy of Cormoc, the Pſalter of Tara took its riſe. It is however an error. This great work was begun in the days of Ollamh-Fodhla, and continued regularly from age to age; but always reviſed and examined with uncommon attention, in the moſt brilliant periods of our hiſtory. It is certain, that in the preſent reign, the preceding monarchs of Ireland were ſynchronized with theſe of other ancient countries, as the Aſſyrian, Ægyptian, Jewiſh, and Roman emperors, examples of which, taken from this Pſalter, may be ſeen in the firſt book of Lecan.

But internal reformation, and attention to the fine arts, were but a part of the views of Cormoc. He well knew that foreign wars could only be ſucceſsful, by eſtabliſhing domeſtic tranquillity. In times of Paganiſm, we find in Ireland females devoted to celibacy. There was in Tara a royal foundation of this kind, wherein none were admitted but virgins of the nobleſt blood. It was called Cluain-Feart, or the place of retirement till death, from Cluan and Feart, a grave; as they never quitted the precincts of the

A.C. the houſe, from their firſt reception.—The duty of theſe virgins, was, to keep up conſtantly the fires of Bel, or the ſun, and of Samhain, or the moon, which cuſtoms they borrowed from their Phœnician anceſtors. During the conteſts between Cormoc and Feargus, Dunling, the ſon of Endeus, with a number of wretches equally abandoned, broke into this retreat, where were thirty profeſt veſtals; and not being able to violate them, baſely put them all to the ſword. This ſacrilege of the Lagenian prince, gave great ſcandal to the kingdom, which Cormoc ſeverely puniſhed, by putting him to the ſword, with twelve of his principal aſſociates. He alſo, during his life, obliged their ſucceſſors to ſend to Tara, every year, thirty white cows, with calves of the ſame colour. Thirty braſs collars for theſe cows, and thirty chains of the ſame metal, to keep them quiet whilſt milking. This object gained, he fitted out a very large navy, with which for three years he ſcoured the coaſts of Britain and Gaul, making deſcents from time to time, raiſing contributions, and encouraging the natives to unite againſt Rome. What farther deſigns he might have formed, we are not told; but we ſoon find that inteſtine commotions demanded all his power and authority to be exerted at home.

259 About this period, one of Cormoc's favourites, a perſon of great authority, fell under the diſpleaſure of the monarch, for what crime we are not informed. Great intereſt and application was made to have him reſtored to his maſter's favour, but without ſucceſs. At length Aongus, one of the ſons of Fiachadh Suidhe, brother to Con, grandfather to the preſent monarch, became an interceſſor. This Con had two brothers, the above Fiachadh, and Eochadh-Fion. Fiachadh had large poſſeſſions about Tara, known by the name of Deaſie-Tamharach, to which his ſons, Aongus, Roſa, and Eogan ſucceeded. Eochaidh acquired large poſſeſſions in Leinſter. But to return—Through the influence of

Aongus,

Aongus, the culprit's pardon was procured; he was admitted into the monarch's preſence, and well received. But Ceallach, a ſon of Cormoc's, who had a particular enmity to this perſon, on his return from court, had him ſeized, and his eyes put out, notwithſtanding the pardon granted—Aongus enraged at this act of perfidy, with a body of ſelect friends, ſuddenly marched to Tara, upbraids the young prince for his inhumanity and baſeneſs, and in the preſence of Cormoc killed him. A.C.

The monarch highly enraged raiſes a mighty army, vowing vengeance on Aongus, and on his family. He attacks and defeats his forces, and compels them all to fly Tara. They apply to the king of Leinſter for refuge, which he dared not grant. They then retire to Oſſory; but this was ſtill too near Tara. They then wait on Fiacha, king of Leath-Mogha, who receives them with great humanity, and aſſigns them lands in the county of Waterford, which, from their former poſſeſſions, ever after went by the name of the Deaſies. The O'Fealans, the poſterity of theſe princes, were lords of this country till the landing of Henry II. when they were diſpoſſeſſed by the Le Poers, or Powers.

To protect the murtherers of his ſon, was in fact to wage war with the monarch. Cormoc collected all the forces of Leath-Cuin to engage the Mamonians. His family was very numerous; he had two ſons beſides the deceaſed, and ten daughters. The ſplendor of his court far exceeding any thing ſeen before in Ireland, and the expences of theſe children and their retinues put him under great neceſſity; he therefore gladly embraced this opportunity to oblige the Mamonians to pay him contributions. By the partition treaty between Heber and Heremon, and by the latter one between Con and Eogan, king of Munſter, as well as one of a later date, between the ſaid Con and Mac Neid, the ſucceſſor to Eogan, the abſolute independency of Leath-Mogha was

A.C. was acknowledged in the fulleſt manner. Princes never want pretences to enforce what they deſire. The people of Leath-Cuin no doubt thought it very hard that they only were obliged to pay tribute to the monarch, and readily came into his views. With a well-appointed army Cormoc ſuddenly invaded Munſter, and reached as far as Druim-dabhaire, now Knoc-Long, in the county of Limerick, where he fixed his camp. The Mamonians were not in the mean time idle. Fiacha-Muilleathan collected all his troops, and formed his camp at ſome diſtance from that of the monarch. We are diſguſted with the ſuperſtition of theſe times. Cormoc having a fine country behind him, cut off the ſupplies and proviſions coming to the enemy's camp, and the weather being dry, water became very ſcarce amongſt them. We are told that all theſe misfortunes proceeded from the incantations and magic ſpells of Cormoc's Druids; and that in this exigency, to ſupply his army and cattle with freſh water, Fiacha gave to a famous Druid, from Kerry, large poſſeſſions in the county of Cork. This he effected by cauſing deep pits to be cut in certain places, where plenty of water was found. In our own times people have been found, both in England and Ireland, who by cloſe remarks could to a *certainty* direct where to dig for water. Such was this famous Druid Modharuith's preſcience, and no more.

The Mamonian army now refreſhed, attack the monarch in his entrenchments, and, after a gallant reſiſtance, compel him to quit the field. The armies of the Iriſh never diſperſed till their chiefs were ſlain. The imperial army rather retreat than fly; and it became a conſtant ſcene of contention between one part or another of the two armies, till they reached Oſſory. Here Cormoc, cloſely preſt, was obliged to capitulate. By this agreement he engaged to make good to the people of Munſter whatever loſſes they had ſuffered by this invaſion; and for the performance of this covenant he gave as hoſtages ſome of his principal nobility. He alſo ſolemnly renounced for himſelf, and for his ſucceſſors,

ceſſors, monarchs of Ireland, every pretence or demand whatever of chiefrie over the kings of Leath-Mogha, and he called on the ſun, moon, and ſtars to atteſt it. Cormoc, ſenſibly mortified at this great diſappointment to his ſchemes, vowed revenge on his former benefactor Fiacha, and gratified it, but in a very diſhonourable manner. A.C.

Conla, the ſon of Tiege, his old general, was bred up at the court of Tara, and in great favour with the monarch. He was afflicted with a violent ſcurvy, which baffled the force of phyſic. Cormoc, who, as already obſerved, was deeply verſed in Druidiſm, told him in great confidence, that after exerting his utmoſt knowlege, he found his diſorder irremediable, unleſs he could waſh himſelf all over in the blood of a king; and moſt probably privately pointed out to him who he was.—But be this as it may, Conla repairs to the court of Munſter, where he was graciouſly received by his couſin Fiacha. One day, we are told, this prince bathing and Conla looking on, he recollected the prediction of Cormoc, and and inſtantly launced his ſpear at him. The wound proved mortal, and the regicide was inſtantly ſeized; but the expiring prince had life enough left to order his people to ſpare and forgive the unhappy wretch. The ſtory is told, as the mere effect of Druidiſm; but Cormoc who had ſenſe enough to ſee into the impoſture of this worſhip, and, if not a Theiſt, certainly died a Chriſtian, I do ſuppoſe had alſo cunning enough to make it ſubſervient to his own deſigns. This apology I thought neceſſary, as I have no authority for explaining this ſtory in the manner I have, and ſo much to the diſhonour of Cormoc.

A principal object of Iriſh hiſtory, was to commemorate the actions of great families, and to purſue them to their new ſettlements. This makes it neceſſary to give ſome account of Eochaidh-Fionn, grand-uncle to the preſent prince. His preceptor was Laighſeach-Ceandmar, a deſcendant of the renowned Connal-

A.C. Cearnach, of the race of Ir. In the reign of his nephew Art, Cuchorb, king of Leinſter, was reduced to great diſtreſſes by the Mamonians. He applies to Eochaidh, who was a powerful chief, for aſſiſtance, and he promiſes to Laighſeach, his Dalta, a large reward, provided he ſeconded his applications. Through the perſuaſions of this preceptor, Eochaidh raiſed a large army—the Leabhar-Lecan ſays, no leſs than ſeven Cathas, or 21,000 men—Laighſeach being alſo a Mac Fine, and himſelf a great warrior, attended the campaign. At Athtrodan, or Athy, the two armies engaged, and, after a bloody conflict, the Mamonians gave way—In croſſing the Barrow they were again attacked by the Leinſter troops, and here Eochaidh loſt both a ſon and a grand-ſon. In Leix they ſuſtained a third furious attack, and at Oſſory they were entirely broke. Cuchorb, now reinſtated in his dominions, generouſly rewarded his new allies. On Eochaidh, and on his poſterity he ſettled the ſeven Fothortuaths, from a ſurname of this prince ſo called, in the county of Wexford. The third book of Lecan is minute in its account of the deſcendants of this Eochaidh—from him proceeded the O'Duns, O'Locheins, and O'Comains—the O'Dermods, O'Meathus, O'Luighneach, &c. &c. O'Nuallans were the chiefs of this ſtock for many generations.

Laighſeach, who was general in this expedition, and to whoſe conduct and bravery the defeat of the Mamonians was in a great meaſure attributed, was rewarded with the country, after him called Leis, or the preſent Queen's County—He and his ſucceſſors were by patent declared hereditary treaſurers of Leinſter; they were to be of the privy council, and to have the fourth ſeat next the king. Seven out of this line were always to be a part of the kings body-guards; but the chief of Leis was always to ſupport 150 ſelect men for the king, who were to have the honour of leading on every attack, and of forming the rear in every retreat. Of this ſept, ſays the Book of Lecan, are the

Clan

Clan Flanagain, Clan Eilge, (probably Echlins) &c. alſo O'Maolfinan, O'Kinan, O'Ruadin; but the hereditary chief was O'Moora.—O'Moore, of Ballyna, in the county of Kildare, is the preſent repreſentative of this moſt illuſtrious branch, of the line of Ir; and the remarkable building near Maryborough, in the Queen's County, vulgarly called Dunamaſe, was originally conſtructed by this hero, and from him called Dun ui Laighſeach, or the fortreſs of Laighſeach. A.C.

The Annals of Tighernach tells us, that during the reign of Cormoc, no leſs than thirty-ſix battles were fought. The diſtreſs which the Munſter invaſion involved him in, compelled Cormoc to have the Boreimhe-Laighean, or the Leinſter tribute, paid in to him; but this was not ſufficient; new methods muſt be deviſed. The grandſon of his old ally, Connal Cruachan, ſucceeded to the throne of Conaught. Him, on ſome pretence he put under the ban of the empire, invaded his territories, and, after defeating him in battle, depoſed him, and in his place ſubſtituted his half-brother Lugna. But he being ſome time after cut off by Aidhe, Cormoc again enters Conaught with ſword and fire, deſtroying the Damnonii wherever to be found, and fixes Niamhor, brother to the deceaſed, on the throne. Thus ended, except in two inſtances more, the power of the Damnonii in Conaught, after governing the entire kingdom for 195 years, and giving princes to Conaught for no leſs a ſpace than 1640 years. In this laſt invaſion of Conaught it muſt be that Cormoc loſt an eye.

It is ſingular enough that Cormoc, notwithſtanding the many improvements he made in the police of Ireland; notwithſtanding his reducing Conaught into an Iriſh province, and transferring in a manner the crown of it from the Damnonii to his own family, &c. yet ſtill, by the loſs of an eye, though in the cauſe of his country, he was judged unworthy of ſovereign authority, and obliged to make a ſurrender of the crown. His ſon too,

A.C. wanting a ſhort time of that age which the Iriſh laws judged neceſſary for government, was on this occaſion laid aſide.—But it was not enough that an Iriſh monarch ſhould be of the blood royal, of the equeſtrian order, and of proper age; he muſt alſo be perfect in all his corporal, as well as mental faculties, otherwiſe he was deemed unworthy rule. Yet, even in his private capacity, if we purſue him, we ſhall find Cormoc nobly ſupport the dignity of the man, as he did, in his public one, that of the king.—In his retreat it was that he is ſaid to have wrote, with his own hand a copy of the Pſalter of Tara. He alſo ſuperviſed a Treatiſe on the Laws, and on the Obedience due to Princes, which was wrote by Fiatach. When his ſon Carbre was called to the throne, he wrote for his particular uſe, Teagarg Righ, or *Advice to a King.* It is by way of dialogue, in which he conſiders the duty of a king as a legiſlator, a ſoldier, a ſtateſman, and a ſcholar; he treats of the laws of poets, philoſophers, antiquarians, and Druids. This work has been preſerved entire in O'Duvegan's book, a copy of which I have.

Beſides this attention to letters in general, he devoted a conſiderable portion of time every day to the ſtudy of divinity. Aided by the light of reaſon, and aſſiſted by ſome pious Chriſtians—for there is no doubt, as we ſhall ſhew, but that Chriſtianity made ſome progreſs in Ireland before his time—he ſoon became convinced of the abſurdity of Druidiſm, and diſclaimed it. That he died a Chriſtian we are furniſhed with two ſtrong proofs: firſt, though he was choaked by the bone of a ſalmon ſticking acroſs the œſophagus, which could not be puſhed either up or down, yet he made it a dying requeſt not to be interred in Roilich na Riogh, the royal ſepulchre, as he wiſhed not that his aſhes ſhould mix with thoſe of his heathen anceſtors: ſecondly, the place of his interment was, near three centuries after, ſought for and found out by St. Columba, who ſaid 30 maſſes over it, and a chapel

chapel was ſoon after erected there. It were abſurd to ſuppoſe that this renowned apoſtle of the Picts, and of his own blood, would celebrate maſſes for the ſoul of Cormoc, if it was not well known that he died a Chriſtian. Moſt moderns affirm that the ſecond wife of Fion Mac Cubhal was a daughter of Cormoc. This ſeems a manifeſt anachroniſm; Fion was appointed to the generalſhip of the militia by Eogan, A. C. 173; his daughter married Cormoc, grandſon to Eogan; ſo that Fion was a very old man in the reign of Cormoc; and had a connection ſo cloſe ſubſiſted, it would be hard to account for his ſon and grandſon's uniting with Munſter againſt the ſon of this Cormoc, as we ſhall ſee. A.C.

CHAP. III.

Eochaidh Gonnadh elected monarch—ſucceeded by Carbre Liffechaire—aſſiſts Carauſius againſt the Romans in Britain—is defeated by the Lagenians—account of the origin and conſtitution of the Leinſter hereditary militia, deſtroyed in this reign.

ON the abdication of Cormoc the eſtates met to chooſe a ſucceſſor; and the majority of voices were declared to be in vour of Eochadh Gonnadh, grandſon to the monarch Feargus, of the Dal Fiatach race, and line of Heremon, who was ſlain after a ſhort reign of one year. 278

Carbre, the ſon of the depoſed monarch Cormoc, having now attained his twenty-fifth year, was unanimouſly elected monarch. As his father got the epithet Folt-Fhada, or of the Long Hair, to commemorate his firſt diſappointment, ſo the ſon was called Liffechaire, being nurſed near the banks of the Liffey. A ſtory 279

is

A.C. is related, which, as it originated from the preſent prince, though it happened in the reign of his father, we ſhall introduce it here; the more ſo, as it conveys uſeful inſtruction.

Amongſt the number of learned and illuſtrious perſonages, which graced the court of Cormoc was his chief juſtice, by name Fiothill. Deeply verſed in the ways of men and kings, on his dying bed he gave a particular charge to his eldeſt ſon and ſucceſſor Flaithrighe, and on whom he had beſtowed a moſt liberal education, carefully to obſerve the four following maxims.—Firſt, never to undertake the tuition of the ſon of a king: ſecondly, never to communicate a ſecret of importance to a woman: thirdly, not to be inſtrumental in advancing a perſon of low birth and education, to an exalted ſtation: and fourthly, not to entruſt the management of his affairs, or the keeping his money, to a ſiſter.

The young lawyer, though he much revered his father, was reſolved to put all theſe maxims to a trial. He therefore undertook to educate the young Carbre, notwithſtanding his father's injunctions to the contrary. When about four years old, Flaithrighe had the child conveyed in the moſt private manner to a wood, by one of his foſterers, there to be concealed, till he ſent a certain token agreed on, when, and not before, the child was to be produced. Having thus provided for the child's ſecurity, he returned home exceedingly dejected, which his wife perceiving, requeſted to know the cauſe. His evaſive anſwers rather inflamed her curioſity, and ſhe became more importunate. He ſeemed to relent; and after binding her to the moſt ſolemn ſecrecy, he told her, that he had the misfortune to kill his royal pupil. The poor woman big with this ſecret, waited the firſt opportunity of diſplaying her prudence and diſcretion. Some altercation aroſe between them a little time after. She charges him highly with this

this crime, had him bound by his own ſervants, and delivered up to the proper judges. He had already by his intereſt, promoted the ſon of a ruſtic to an honourable employ; and on the death of his father, entruſted his ſiſter with conſiderable ſums of money. A.C.

The death of the young prince being proved by the depoſitions of his wife; he was condemned to die. He now ſollicits the intereſt of his upſtart dependent; but he, like the modern Americans, ſought only how to deſtroy the foſtering hand that protected and raiſed him, as his exiſtence ſerved only as a conſtant memento of the meanneſs of his own extraction, and of his dependence. Thus diſappointed, he applies to his ſiſter for a ſum of money, to raiſe friends amongſt the courtiers; but ſhe having an huſband in view, denied the having any property of his in her hands, and refuſed him the ſmalleſt ſupply. Thus circumſtanced, he deſires to be brought before the monarch, had the child produced in perfect health; and explained to Cormoc, the injunctions which his dying father laid on him, and the means he uſed to examine the truth of them.

This prince Carbre ſeemed to inherit all the virtues of his father; like him, had the hiſtory and antiquities of his country carefully reviſed, and like him made great reforms in the laws, and even wrote himſelf, rules for deciſions in certain difficult caſes, which from their preciſion, accuracy, and juſtice, got the title of Breithe-Nimhe, or celeſtial judgments! But circumſcribed in his power, as the Iriſh monarchs were, and governing a warlike, factious, and free people, whatever great deſigns he might have formed, could only be ſupported by the ſuffrages of chiefs, who had their own paſſions, intereſts, and inclinations to gratify. Such as it was, we find he uſed it to the beſt purpoſes. Thus Carauſius, a citizen of Menaſſia (placed by ſome in Germany; but

A.C. is related, which, as it originated from the preſent prince, though it happened in the reign of his father, we ſhall introduce it here; the more ſo, as it conveys uſeful inſtruction.

Amongſt the number of learned and illuſtrious perſonages, which graced the court of Cormoc was his chief juſtice, by name Fiothill. Deeply verſed in the ways of men and kings, on his dying bed he gave a particular charge to his eldeſt ſon and ſucceſſor Flaithrighe, and on whom he had beſtowed a moſt liberal education, carefully to obſerve the four following maxims.—Firſt, never to undertake the tuition of the ſon of a king: ſecondly, never to communicate a ſecret of importance to a woman: thirdly, not to be inſtrumental in advancing a perſon of low birth and education, to an exalted ſtation: and fourthly, not to entruſt the management of his affairs, or the keeping his money, to a ſiſter.

The young lawyer, though he much revered his father, was reſolved to put all theſe maxims to a trial. He therefore undertook to educate the young Carbre, notwithſtanding his father's injunctions to the contrary. When about four years old, Flaithrighe had the child conveyed in the moſt private manner to a wood, by one of his foſterers, there to be concealed, till he ſent a certain token agreed on, when, and not before, the child was to be produced. Having thus provided for the child's ſecurity, he returned home exceedingly dejected, which his wife perceiving, requeſted to know the cauſe. His evaſive anſwers rather inflamed her curioſity, and ſhe became more importunate. He ſeemed to relent; and after binding her to the moſt ſolemn ſecrecy, he told her, that he had the misfortune to kill his royal pupil. The poor woman big with this ſecret, waited the firſt opportunity of diſplaying her prudence and diſcretion. Some altercation aroſe between them a little time after. She charges him highly with this

this crime, had him bound by his own ſervants, and delivered up to the proper judges. He had already by his intereſt, promoted the ſon of a ruſtic to an honourable employ; and on the death of his father, entruſted his ſiſter with conſiderable ſums of money. A.C.

The death of the young prince being proved by the depoſitions of his wife; he was condemned to die. He now ſollicits the intereſt of his upſtart dependent; but he, like the modern Americans, ſought only how to deſtroy the foſtering hand that protected and raiſed him, as his exiſtence ſerved only as a conſtant memento of the meanneſs of his own extraction, and of his dependence. Thus diſappointed, he applies to his ſiſter for a ſum of money, to raiſe friends amongſt the courtiers; but ſhe having an huſband in view, denied the having any property of his in her hands, and refuſed him the ſmalleſt ſupply. Thus circumſtanced, he deſires to be brought before the monarch, had the child produced in perfect health; and explained to Cormoc, the injunctions which his dying father laid on him, and the means he uſed to examine the truth of them.

This prince Carbre ſeemed to inherit all the virtues of his father; like him, had the hiſtory and antiquities of his country carefully reviſed, and like him made great reforms in the laws, and even wrote himſelf, rules for deciſions in certain difficult caſes, which from their preciſion, accuracy, and juſtice, got the title of Breithe-Nimhe, or celeſtial judgments! But circumſcribed in his power, as the Iriſh monarchs were, and governing a warlike, factious, and free people, whatever great deſigns he might have formed, could only be ſupported by the ſuffrages of chiefs, who had their own paſſions, intereſts, and inclinations to gratify. Such as it was, we find he uſed it to the beſt purpoſes. Thus Carauſius, a citizen of Menaſſia (placed by ſome in Germany; but

A.C. but by the opinions of Uſher * and Camden † in Ireland, Wexford town being ſo called by Ptolemy, the geographer; and it is ſo explained in the notes upon the geographer Dionyſius), an intrepid ſoldier, and highly verſed in maritime affairs, had raiſed himſelf by his exploits ſo much in the confidence of the emperors Diocletian and Maximian, that he was appointed to protect the Gallic and Belgic coaſts from the invaſions and incurſions of the Saxons and their allies. But in this employ, he conſulted more his own intereſt than that of his employers; whatever ſpoils he recovered from the enemy, reſerving to himſelf, inſtead of reſtoring them to the injured proprietors. On repeated complaints of his depredations on the people he was appointed to protect, he was declared an enemy to the empire, and judged worth of death. On this he retires to Britain, bids defiance to the Roman arms, and, by his affability and generoſity, ſo far gained on the affections of the people, as to aſſume the purple. Here he juſtified the character given of him by Eutropius, of being *vir, rei militaris expertiſſimus*, defeating the Roman armies ſent againſt him, and calling in, ſay Roman writers, troops of Germans to his aſſiſtance. But it is clear that theſe auxiliaries muſt be from his own country, which we have ſhewn was Ireland; and ſhould farther doubts ariſe on this head, his very name becomes an additional proof of it; being, like the epithet given to all our Iriſh heroes, expreſſive of his excellence—Carauſius, from Curadh, (pronounced Cura), an hero, Uas, noble, and Cios, tribute; all which united pronounce Curaſios, the other letters being mortified. We may therefore reſt aſſured, that an enterpriſing prince like Carbre, gave to Curaſios every aſſiſtance in his power; and it had this effect; that the Ro-

* Premord. Eccleſ. Britan. p. 585. † Britannia, under the title of Ireland.

mans

mans were ſatisfied to let him peaceably enjoy his uſurped power, rather than, by puſhing things too far, to hazard the entire loſs of Britain. Yet we ſee, they waited impatiently to cut him off; which was at length effected by Alectus, who killed him ſome years after. A C.

Beſides theſe auxiliaries ſent to Britain, Carbre had many wars to ſuſtain at home. To enforce the Leinſter tribute, he invaded that province with a large army. The Lagenians met him at Cnamhrois, where a bloody battle was fought. Carbre was defeated with the loſs of three of his ſons, and 9000 choſen men. The Lagenian poets highly boaſt of this victory. In his reign Eadh, the ſon of Garadh, and the laſt of the Danaan race, ſucceeded Niamhor, in the crown of Conaught; after which it became the property of the poſterity of Carbre.

As it was in this reign that the famous Fine-Eirion, or hereditary militia of Leinſter were deſtroyed, it becomes neceſſary to explain the nature of this moſt formidable corps. From the remoteſt antiquity we have ſeen the military order diſtinguiſhed in Ireland; codes of military laws and diſcipline eſtabliſhed, and their dreſs and rank in the ſtate aſcertained. The learned Keating and others tell us, that theſe militia were called Fine, from Fion Mac Cubhal, but it is certainly a great error; the word Fine, ſtrictly implying a military corps. It is on this account, that in the MSS. long before the preſent æra, we find the word Fine applied to any body of ſoldiery—thus we read of the Fine-Fomharaig, or African legions, the Fine Gall, or foreign troops, &c. Add to this, that in the Feis Tighe Canain, a very old MS. now before me, Conan puts the following queſtion to Fion Mac Cubhal, from whom it has been aſſerted that theſe troops took their name: "Ca hait an dearnadh an D'ord Fian, ar ttuis an Eirin? "i. e. at what time was the military order firſt inſtituted in Ire-"land?" and he anſwers, in the time of the Danaans.

A.C. On the partition of the iſland between Heber and Heremon, the different orders of people, who attended them from Spain, were alſo divided; and the lands aſſigned to the military, were on condition of each chief's ſupporting a ſtipulated number of armed troops, to attend the prince when called on. The land thus diſpoſed of, was called Fearan an Cloidheamh, or ſword-land. Behold then the origin of military tenures in Europe, and their antiquity, in oppoſition to modern writers!

Theſe troops were divided into legions, called Catha. Each Cath, battle, or legion, contained 3000 men, officers included. Every 1000 of theſe was commanded by a colonel, called Fear Comhlan Mile, or the commander of 1000, who had under him ten captains, twenty lieutenants, and forty ſerjeants. The captain was called Fear Comhlan Cead, or the commander of 100; the lieutenant, Fear Comhlan Caoguid, or the commander of fifty; and ſo on. The commander of the legion was named Taoiſeach an Catha, or governor of the legion. To each Cath or legion, was appointed a proper number of phyſicians and ſurgeons, and theſe were the moſt eminent of the different univerſities in the kingdom. What opinion the public held their abilities in, we may infer from the common and well known adage, uſed *even to this day*, to expreſs the ſituation of an incurable—" Ni Thogfiodh Leagha na bhfion e: i. e. the phyſicians " of the army could not raiſe him!" We likewiſe find that each Cath had a band of muſic attendant on it, as well as a number of poets, to rehearſe their deeds and exite them to feats of glory. Thus in the battle of Ventry, when Oiſin is hard ſet in ſingle combat, the poet Feargus animates him aloud, and he kills his adverſary.

None were admitted into theſe legions but people of large ſtature, without the leaſt deformity in their limbs—they muſt be ſcholars, and informed in poetry and hiſtory. They muſt be perfect

perfect in the uſe of arms, particularly the ſword, the javelin, and ſling; and give proofs of their dexterity, as well for offence as defence. Each ſoldier muſt be endowed with that activity, as to clear at once any wall as high as himſelf, and to run under the branch of a tree, as low as his knee. He was bound ſingly not to fly from nine armed men; and as theſe military were the children of the ſtate, and that it required great intereſt to become of this body, another charge was, that before enrolling, the parents and friends of each candidate were to ſwear, not to revenge his death in caſe he ſhould be ſlain, but to leave the whole to the general. A.C.

The number of theſe legions are by Keating and other antiquarians determined to be, in times of peace, but three, or 9000 men; but in caſe of foreign invaſions, they were to be augmented to ſeven legions, or 21,000. This is undoubtedly a very great miſtake. For every provincial king had his Fine, or regular military corps, and theſe were ſeldom leſs than ſeven Cathas, or legions; and this explains, what the Pſalter of Caſhill means, by the Fine-Laighean, or Leinſter troops, the Fine-Muimhian, or Munſter ones, &c. Add to this, that when Fion refuſed marching his legions to the aſſiſtance of Art, the father of Cormoc, he called in to his aſſiſtance the Clana Morni, or Conaught forces. From this account, the ſtanding forces of each province was 21,000 fighting men; ſo that the national land forces, if united, (which was ſeldom the caſe) were equal to 100,000 men; that is, 84,000 for the four provinces, and the remainder for the territory about Tara, or the imperial domain. The chief commander of each provincial army was called Righ-Fhine, or king of the ſoldiery, and to him they ſwore fidelity and obedience. The marſhal or general in chief was named Tuargna-Catha; and their pay was made out in cloaths, money, and proviſions, as had been eſtabliſhed by the monarch Seadhna, about ſeven centuries before

A.C. Chriſt. From November to May they were quartered on the country, each houſe ſupplying a ſoldier, with certain neceſſaries; and this is the meaning of "Buana gacha Tighe, o Samhuin go "Bealtuine." From May to November they were ordered to the different Duns, or ſtations, to preſerve internal peace, and to give proper notice ſhould a foreign enemy approach. In the Catha Fiontragha, many of theſe ſtations are pointed out, and the names of the leaders under Fion Mac Cumhal, who then commanded theſe garriſons. We find one eſtabliſhed at the Sceligs, one at Dun, one in the Bay of Trale, one at the mouth of the Caſin, (all in the county of Kerry), one at Inis Catha, or Scattery, ſome in the county of Limeric, &c. Rath-Conan, in this county, ſtill retains the name of its governor in theſe days, to wit, the famous Conan-Maol. Such ſoldiers as were not on particular duty or ſervice, were employed in great hunting matches; where the chaſe preſerved them in health and vigour, and ſupplied part of their wants; the red deer, then ſo numerous in the mountains, being very large, fleet, and fierce. We have yet extant relations of ſome of theſe famous hunts about Killarney. A part of theſe troops were conſtantly on ſervice, either in Scotland, to oppoſe the Romans (hence our Fine Albin, or Albanian legions); or on ſome continental invaſion. From the landing of Cæſar in Britain, to its dereliction by the Romans, there was an Iriſh military force, conſtantly kept up in Albin, or Scotland; and it is for this reaſon we find, that Cumhal, the father of Fion, as well as Fion himſelf, and his grandſon Oſgur, are each called in many old MSS. Righ Fine Eirin and Albin, or Chiefs of the Military of Ireland and Scotland.

I apprehend that neither ancient or modern hiſtory can furniſh a more wiſe and formidable military inſtitution than this. Men arrived at the higheſt degree of military diſcipline, at the very inſtant of their reception into the army! Not only expert

at

at annoying, but equally ſo in defending themſelves from the at- A.C.
tacks of an enemy. Not only animated to the fight by their natural courage, but raiſed higher by the ſound of muſic; and, when neceſſary, worked up to a perfect enthuſiaſm by the ſongs of the bards! In fine the moſt celebrated of both faculties to pour balm into their bleeding wounds; and the exhortations of the Druids to lull their ſouls to reſt! A military body thus trained up, muſt appear formidable to the moſt intrepid. It is to be noticed, by diſcipline and obedience, not by numbers, that nations become invincible. The Macedonian phalanx, and Roman legions ſtruck terror into their enemies, more by their ſkill and firmneſs in offending and defending, than by their numbers. When Charlemagne, warred with the Saxons, he forbad his ſubjects, under the ſevereſt penalties, from ſupplying them with arms or armour, and ſo made an eaſy conqueſt of them, To what, but to their firmneſs and diſcipline, was the Spaniſh infantry in later times ſo formidable to their enemies? We have ſeen in the reign of Peter the Great, a handful of Swedes attack twenty times their number of Ruſſians, entrenched to the teeth, and put them to flight; yet in a very ſhort time after, through the care of our great countryman Marſhal Lacy, (a gentleman of the county of Limeric, but who Count Algarotti * calls Laſci, and would feign make a German of) theſe very Ruſſians became formidable to their enemies, and are at this day as good troops as any in Europe. In fine, it is to their ſuperior diſcipline only, that Pruſſia is now ſo formidable to all her neighbours. So that this conſtant exerciſe of the Iriſh militia will clearly explain, not only why they kept their own country free from foreign inſults, but alſo why they were enabled to pour their troops on the continent; and why in

* Letters to Lord Hervey on the Ruſſian empire.

the

A.C. the days of Cæſar, and after it, their generals lead on both the Gauls and Britiſh troops againſt the Romans; for we have ſhewn that their names were Iriſh, and I think we may reaſonably preſume, that they really were themſelves of the ſame country.

CHAP. IV.

Hiſtory of the province of Leath-Mogha, or ſouthern half of Ireland—reign of Moghcorb—invades Denmark; defeats the king, and places that kingdom under the government of his uncles—attacks and overcomes the king of Munſter—is ſlain in a battle with the Mamonians—the two Fathachs made joint-monarchs—account of the ſucceſſes of Moghcorb—Munſter invaded by the monarch Fiacha; who is ſlain in an engagement with the Collas—Colla Uas proclaimed monarch—and is ſucceeded by Muireadhach, ſon of Fiacha—who ſends the Collas againſt Ulſter; they attack and defeat Fergus-Fogha, king of Emania, and plunder and deſtroy his palace—Muireadhach defeated by Colbhadh, who ſucceeds him in the monarchy.

THE province of Leath-Mogha, or the ſouthern half of Ireland, being, as we have ſeen, erected into a ſtate totally independent of the monarch, requires a more particular degree of attention; and as I am ſupplied with a moſt reſpectable authority, for what I ſhall advance on this head—I mean the Pſalter of Caſhill—I ſhall be as detailed on it, as the nature of ſo extenſive a work will permit.

Fiacha,

Fiacha, whoſe death we have already related, left two ſons, A.C. by name Olioll Flan-more, and Olioll Flan-beg. The firſt ſucceeded to the command of South Munſter; but Moghcorb, the ſon of Cormoc Cais, at the ſame time, agreeable to the will of their grand-father, reigned king of Leath-Mogha. The Pſalter of Caſhill highly extolls this prince for his bravery, hoſpitality, and humanity. The mother of Moghcorb, was a Daniſh princeſs, her name Oiruind, called Ilchrothach, or the All Lovely. The firſt act of his reign was raiſing the Leinſter tribute of O'Driſceol, as a mark of his ſovereignty over that people. Soon after his two uncles, Daniſh princes, by name Airid and Oſna, came to Ireland to claim his protection, being expelled their country. Influenced by his mother, he prepares a large fleet, and with a ſelect body of troops, taken out of the Munſter and Leinſter militia, he invades Denmark. The Dane prepares to meet him. The battle was fierce, bloody, and well fought! The ſuperior diſcipline of the Iriſh at length prevailed, the Danes were totally defeated; and there fell on their ſide, the king of Denmark, his four ſons and four brothers, beſides numbers of his nobility, and 3000 of his choiceſt ſoldiers. Moghcorb, having now the aſcendancy, cauſed his uncles to be proclaimed joint-kings, exacted Cain, or tribute, from the country, and returned home crowned with glory. My authority ſays, that the news of this great victory extended over all quarters, and was the theme of the bards and antiquarians, for very many years after.

The great fame of Moghcorb, could not be agreeable to Carbre; and beſides, he exceedingly regretted the not being able to exact tribute, from ſo rich an extent of Ireland. The battle of Gabhra has been repreſented as the conſequence of the rebellion of the Fine Laighean, or Leinſter troops. The ſenſible reader will eaſily perceive, that this could not be the caſe; and that the ſovereignty of Leinſter was a part of Leath-Mogha, which owed no

A.C. obedience whatever to the monarch. No, it was the ambition of Carbre, which, like that of his father, prompted him to take up arms againſt the king of Munſter, in hopes of eſtabliſhing his power over that fertile province. Moghcorb ſummons Oſgur, the grandſon of Fion, to attend his ſtandard, being Righ-Fine, or general of the Leinſter forces. We have yet extant a relation of this battle, ſuppoſed to have been related by Oiſin, the father of Oſgur, to St. Patrick; but it were abſurd to ſuppoſe that he, who was advanced in years at the battle of Gabhra, ſhould be alive near a century and an half after! It is viſibly of a later date, and intended to extol the Fine-Laighean at the expence of truth; yet as it preſerves the names and actions of the principal heroes on both ſides in this moſt bloody battle, it merits attention.

The troops quartered in Britain and Scotland fought under the banners of Moghcorb, in this engagement, as well as the tribe of the Fothortuaths and Clana Baoiſgne; and beſides the Clana Morni, or Conaught troops, we find Carbre's army augmented by nine Catha, or legions from Ulſter. This memorable battle was fought near Tara, in Meath; and is generally called the battle of Gabhra. In the Munſter book, it is named the battle of Flachta. It was the moſt bloody that had been fought. Glory, revenge, and courage conſpired to make it ſo. The Leinſter and Conaught militia, ſince the days of Con of the Hundred Battles, were enemies and rivals. The latter conſtantly fought for the monarchs, whilſt the former ſupported the kings of Leath-Mogha. The
296 entire forces of both provinces appeared under arms that day; and as neither knew fear, or thought of retreating, it became a total carnage on both ſides. Of the Fine-Eirin not one eſcaped alive but Oiſin, the father of Oſgur; and the Clana Morni, or Conacians, experienced the ſame fate! Oſgur, the general, after performing prodigies, fell by the ſword of the monarch Carbre; and he in return met the ſame fate from the arm of Moghcorb,

The

The Clana Deagha, or Munſter militia, were alſo totally ruined; A.C.
but a new corps ſoon replaced them, not their inferiors in bravery and diſcipline. After Cormoc Cas, they were called Dal-Gas; and not only ſubmitted to the military trials of probation, mentioned in the laſt chapter; but, by way of pre-eminence, were conſtantly to be the van-guard in every battle, and the rear in every retreat.

The only princes that ſurvived this dreadful carnage, were Moghcorb, and Aodh, king of Conaught. This laſt, the year after, raiſed a new army, engaged the Mamonians at Spaltrach, and defeated their troops. In this engagement fell the gallant Moghcorb.

The two Fathachs, grandſons of Mac Con, of the houſe of Ith, 296
were proclaimed joint-monarchs; but not agreeing, one fell by the ſword of his brother; and the friends of the houſe of Heremon, ſoon deſtroyed the other; ſo that their reign did not laſt an entire year.

Fiacha, called Streabhthuine, from the place of his education 297
in Conaught, was called to the throne. He was the ſon of Carbre, of the line of Heremon. This prince had a brother called Eochaidh Dubhlein; and in them, and in their poſterity, was this branch of the royal line of Heremon ſeparated. From the ſon of Fiacha are the Clana Neill, and their tribe in Conaught deſcended; and from the ſons of Eochaidh, the Orgiallians boaſt their origin.

In Leath-Mogha, Fearchorb is ſaid to have ſucceeded his father; 298
and after his deceaſe that Olioll, the ſon of Fiacha Muilleathan, was proclaimed ſovereign of Leath-Mogha; but beſides that this is a manifeſt anachroniſm, it carries not the appearance of juſtice. By the will of Olioll-Ollum, which it is agreed on was religiouſly obſerved for ſome centuries, the ſovereignty of ſouthern Ireland deſcended alternately to the iſſues of Eogan and Cormoc. So that when the chief of one family commanded the entire, the

A.C. chief of the other, was only king of his province; but on the death of the firſt, the head of the other family ſucceeded to the ſupreme command. For this reaſon Olioll Flan-beg, the ſon of Fiacha, of the Eoganachts, muſt have ſwayed the ſceptre of Leath-Mogha, after Moghcorb. Add to this, by ſuppoſing him to ſucceed Fearchorb, it muſt be at ſo advanced an age, as in itſelf would incapacitate him from ruling.

Olioll was the ſon of Fiacha Muilleathan, and brother to Olioll Flan-more. It is ſingular that the elder brother, who was only king of South Munſter, and had no children, was ſo diſtreſſed at it, that he lived not many years; and on his death requeſted it of his brother and ſucceſſor, that he might be ſo placed in the regal liſt, as that, in future genealogies, he might be traced, not as his brother, but as his father. By this means his diſgrace would be hid from poſterity. He has been accordingly ſo placed, and this anecdote at the ſame time preſerved, ſo that all the pedigrees from this branch of the Heberian line, paſs immediately from Olioll Flan-beg to his father Fiacha, without any notice at all of his brother, notwithſtanding his pains to the contrary. Of this prince I can trace nothing particular; ſo that I conclude his ſovereignty of ſouthern Ireland, was of no great duration; and that Fearchorb, the ſon of Moghcorb, of the Dal-Gas race, ſucceeded, not preceded him.

The Pſalter of Caſhill is laviſh in its praiſes of this prince, for his unbounded hoſpitality, liberality, humanity, and intrepidity; and affirms, that in all theſe points, he had not an equal; and that he never ſat to an entertainment with a leſs number than 100 of his nobility. He fought likewiſe ſeveral battles. The Lagenians chearfully paid their tribute; and he defended the
306 preſent county of Clare from the invaſions of the Conacians, who claimed it as their territory. Not only this, but he carried the war into their own country, defeated them in ſeveral battles,

and diſpoſſeſſed many of the ancient Damnonii of their eſtates, A.C.
which he beſtowed on ſome of his followers of the Deaghaid line. A principal reaſon why Fearchorb was ſo active to ſecure his territories from the incurſions of the Conacians, was, that North Munſter was the hereditary patrimony of his family, and of courſe they muſt be materially intereſted in oppoſing the attempts of the Conacians. The reign of this prince was but ſeven years; ſo that after his death, and during the life of Fiacha the monarch, Daire-Cearb, the ſon of Olioll Flan-beg, of the Eoganachts, I muſt ſuppoſe to have been ſaluted king of ſouthern Ireland, according to the will of Olioll-Ollum; and that his couſin Aongus, the ſon 313
of Fearchorb, was, during his life, confined to his principality of North Munſter. I muſt here once for all remark, that though the Pſalter of Caſhill is minute in its relations of the poſterity of both houſes; yet the exploits of the Dal-Gas, or line of North Munſter, are what are chiefly attended to; but as we know the alternate ſucceſſion to the ſupreme command was religiouſly adhered too, I labour to ſupply the defect, by thus ſuppoſing (what I think was the caſe) that the eldeſt branch of the ſouthern line always ſucceeded to the crown, after the death of the laſt chief of the northern one. The battle which put a period to the life of the monarch Fiacha, muſt then have happened in the adminiſtration of Daire Cearb, king of ſouthern Ireland.

The monarch Fiacha (as his anceſtors) ſaw with grief, the richeſt half of Ireland deny his power and authority; and he rightly judged that the death of Fearchorb, was a favourable period to extend his power over that fertile country. He therefore ſummonſes all the Cineal-Cuind, or poſterity of Con, to attend his ſtandard; and ſends a large body of choſen troops to invade Munſter, under the command of his ſon Muireadhach, whilſt, with a reſpectable army, he himſelf encamps on the plains of

A.C. Tara, ready to reinforce his ſon when neceſſary. The ſons of his brother, who were alſo very powerful, raiſed another army, under pretence of aiding their uncle, but in reality to ſecure the ſucceſſion to themſelves. The book of Orgial * is very minute in relating this revolution. They were called the three Collas: the eldeſt, Colla Uas, or the Noble; from whom the Mac Donnels, (from Domhnel, a ſucceſſor of his ſo called), both in Scotland and Ireland; the Mac Douel, or Doyles, the Mac Rorys, the Clan Tſithigh or O'Sheehies, the Clan Cheirin, or O'Kerins, O'Gniefes, &c. From Colla dha Crioch, the ſecond ſon of Eochaidh, ſprung the Mac Mahons of Orgial, the Mac Guires of Fermanagh, O'Hanlon, Mac Anaigh, Mac Manus, Mac Eagan, O'Kelly, O'Madin or Madagin, O'Nealan, &c. of the poſterity of Colla-Mean, I find no record.

The Collas thus encamped, waited an for opportunity to declare themſelves; and the ſucceſs of the gallant Muireadhach, in Munſter, convinced them that time was precious, for he carried every thing before him there. They therefore challenge their uncle to fight them, whilſt his ſon was yet engaged elſewhere. He conſults his chief Druid, as was the cuſtom, as to the event of the war. He predicts, that if his nephews fall in this battle, the ſovereignty of Ireland will deſcend to ſome other family; but if the contrary, that it will continue in his own. The gallant Fiacha, though diſturbed at the report, yet ſaid that he would chearfully reſign his life, to preſerve the crown to his poſterity. He next day led forth his troops to battle, and eagerly puſhed on to the midſt of the fight, to ſacrifice his life to the good of his poſterity; for the belief of the tranſmigration of ſouls, as Cæſar obſerves, made the Celtæ prodigal of life—thus Lucan—

* Leabhar Lecan, ii.

—Inde

" —Inde ruendi A.C.
" In ferrum mens prona viris, animæque capaces
" Mortis: & ignavum redituræ parcere vitæ."

By the death of Fiacha, and the abſence of his ſon, Colla Uas 327
was proclaimed monarch. The ſon on this news withdraws from Munſter; but his army being very inferior to that of his antagoniſt, prudence dictated to him for the preſent negotiation. The power of the Damnonii was now brought to a low ebb in Conaught; and Colla promiſed to ſupport him in his uſurpation of that crown, provided he relinquiſhed his claim to the monarchy; which he readily agreed to, as knowing that in the end, this would be the moſt likely means of bringing ſuch a revolution about. Moſt writers affirm, that, at the end of four years, Colla was diſpoſſeſſed of the crown by Muireadhach; but the 331
Leabhar Lecan ſays, he then died, and that the ſon of Fiacha was peaceably proclaimed monarch.

The Collas, the brothers, immediately fly, and repair to the Pictiſh court, where they are moſt affectionately received, their mother being ſiſter to that king. He ceaſed not his importunities with the monarch Muireadhach, till he obtained their pardon. He received them at Tara with great humanity, and to 335
ſhew his ſincerity, he determined upon forming a conſiderable eſtabliſhment for them; their former eſtates being otherwiſe diſpoſed of, on account of their rebellion.

Though the Heremonians were very powerful in Ulſter, yet the Irian line, now called kings of Emania *only*, ſtill held a conſiderable part of their ancient inheritance; fearing no attacks from Munſter, that prince being otherwiſe engaged. The monarch judged the preſent a favourable opportunity totally to depreſs this great houſe. Princes never want for pretences to juſtify war and injuſtice. He alleged, that Feargus, the great grand-

father

A.C. father of the preſent king of Emania, had violated the laws of hoſpitality in burning the beard and hair of his great-grandfather, Cormoc; an inſult never to be forgiven, as he was obliged to lie concealed for many months after; and to revenge that indignity, near a century later, the preſent monarch ſends an army of ſeven legions (21,000 men), to conquer their country!

336 The Collas, for whom this ſettlement was intended, accordingly invade Ulſter; and Feargus Fohgha, the king of Emania, at the head of ſix Catha, or legions, waits their motions at Gaelai. The two armies ſoon engaged; and the ſetting ſun only put a period to the carnage on the firſt day. The evening of the ſecond, the Irians gave way, and retired to Glean-raige, to put their wounded in a place of ſafety. The third day they returned to the fight with more rancour and animoſity than ever. It was again renewed on the fourth and fifth day; but the ſixth day completed the ruin of the Irian army; Feargus, their king, the remains of the Craobh-ruadh, and moſt of the nobility being cut off. The conquerors eagerly purſue their victory; every thing gives way to them. They march to Emania; and after plundering this ſuperb palace of every thing that was valuable, ſet it on fire. But, though it was never after habitable, yet to this day, I am aſſured, the extenſive ruins near Ardmach, in ſome meaſure juſtifies what antiquity has related of this mighty fabric. Thus the bloody and deciſive battle of Mullach Leathdhearg was the ruin of the palace and city of Emania, after flouriſhing the theme of the ſenachies and bards, for near eight centuries; but

"Non indignemur mortalia corpora ſolvi;
"Cernimus exemplis, oppida poſſe mori!"

The land thus conquered they called Orgial; becauſe, by agreement with the preſent monarch, for themſelves, and for their poſterity,

terity, whenever hoſtages were demanded from them, if *ſhackled*, their fetters were to be of pure gold; hence Orgial, from Or, Gold, and Gial, an Hoſtage. This tract, commonly called to this day Uriel, comprehends the preſent counties of Lowth, Monaghan, and Ardmach. A.C.

To load priſoners of royal blood with fetters of gold and ſilver, was a very ancient cuſtom, and a mark of honour, to diſtinguiſh the wearers from others of leſs elevated rank. This ceremony was uſed to Darius *; Artavaſades, king of Armenia, when taken by Mark Anthony, by way of doing him honour, he cauſed his fetters, whilſt in priſon, to be of pure ſilver †; and on the day of triumph they were of gold, to ſhew the higheſt reſpect to the royal captive ‡. "Catenis (ſays my author) ſed "ne quid honori deeſſet, aureis vinxit."

Aongus Tireach, the ſon of Fearchorb, filled the throne of Leath-Mogha for twelve years. He is called Taile-Tireach, or the Taxer of Countries, having, we are told, ſucceſsfully invaded Spain, and ſent his fleets to Danemark. He is highly celebrated for his ſtrict juſtice, and impartial deciſions, upon every appeal.

Upon his deceaſe Fiadhach, the ſon of Daire-Cearb, of the Eoganachts, according to alternate ſucceſſion, was proclaimed king of Leath-Mogha. His daughter was married to Eochaidh, king of Conaught, and afterwards monarch of Ireland.

Caolbhadh, of the houſe of Ir, had his revenge of the monarch Muireadhach, having defeated his army, and killed him in ſingle combat, after a glorious reign of thirty years.

This Caolbhadh, the laſt king of the royal houſe of Ir, after the above victory, marched ſtraightway to Tara, where he was ſaluted monarch; but his glory was of a ſhort duration, being 358

* Curt. lib. v. cap. 12. † Dion. lib. xlix. ‡ Paterc. lib. ii. cap. 82.

cut

A.C. cut off in battle at the end of the year, by the ſon of his predeceſſor.

CHAP. V.

Eochaidh appointed monarch—attempts to collect the Leinſter tax; but is oppoſed, and his troops defeated—is ſucceeded by Criomthan; who meditates an invaſion of the Roman provinces in Britain and Gaul; and appoints Conall regent during his abſence—is poiſoned after his return—Niall elected emperor—ſails to Scotland, to ſupport the Iriſh colony againſt the Picts—makes an irruption into the Roman territories in Britain; returns to Ireland—invades Gaul, and returns with a great body; and St. Patrick, made captive—regulates diſorders in Ireland; and undertakes another expedition againſt Gaul; is killed on the Banks of the Loire.

359 EOCHAIDH, the ſon of Muireadhach, the ſon of Fiacha, of the houſe of Heremon, was proclaimed emperor. When king of Conaught, he married Munig, called Fion, or the Fair, daughter to Fiadhach, king of Leath-Mogha, of the line of Heber, and race of the Eoganachts. By her he had four ſons, Brian, Fiachre, Fergus, and Olioll. From the two firſt are deſcended the ſucceeding kings of Conaught; and their poſterity are diſtinguiſhed by the names of Hy-Brunes and Hi-Fiachres, from theſe two leaders.

By Carrina, a princeſs of the Saxon nation, and the conſtant ally of Ireland, he had the renowned hero Niall, ſurnamed of the Nine Hoſtages. Eochaidh was engaged in a fierce war againſt the united power of Leath-Mogha. He wanted to raiſe the Boroimhe-Leaghain, or Leinſter-Tax, payable to the monarch; and Lugha, called Lamh-dhearg, or of the Bloody Hand, (being his enſign), of the Dal-Gas line, being then king of Leath-Mogha, oppoſed the pretenſions of the monarch, and ſent large ſupplies

to

to Eana, called Cinſelach (from whom O'Kinſellagh) a deſcendant of Cathire-more, then king of Leinſter. He found this diverſion the more neceſſary, as the Conacians were raiſing great levies, to invade Munſter, and wreſt the preſent county of Clare from that province, and add it to that of Conaught. A.C.

Succeſs attended the ſouthern troops in all their enterprizes. Eana and his allies defeated the imperial troops in fifteen different battles, ſays the Pſalter of Caſhill; and, inſtead of their being able to raiſe the Boroimhe-Leaghain, we are told that Eana, by the peace that followed, received from every Brugh, or village in Leath-Cuin, or Conaught, and Ulſter, an ounce of pure gold. Lugha was equally ſucceſsful in his invaſion of Conaught; for he kept the war from his own country; defeating their choſen troops in ſeven pitched battles, in which many of their princes and nobility fell; and raiſing contributions on the country. The Conacians, reduced to great diſtreſs, ſue for peace; and the ancient limits of North Munſter are acknowledged in the moſt ample manner. The better to ſecure his frontiers from new irruptions of the Conacians, he made Fearan-Cliomh, or ſword-land, of the whole country, from the borders of the county of Galway to Loops-head. So great was the power of Lugha now, ſays my authority, that he dictated to the monarch, and expelled all foreigners the kingdom. He invaded Wales, and defeated the Welſh and their allies in ſeveral bloody battles, raiſing contributions on the country, and bringing back with him many of their princes and nobility as hoſtages. He poured his troops into North Britain; and, in conjunction with the Saxons and Picts, ſucceſsfully attacked the Britons and their Roman maſters. Ammianus Marcellinus, the hiſtorian *, and the poet Claudian, who flouriſhed after the æra in queſtion, bear ample teſtimonies of

* Lib. xxvi. xxvii.

A.C. cut off in battle at the end of the year, by the ſon of his predeceſſor.

CHAP. V.

Eochaidh appointed monarch—attempts to collect the Leinſter tax; but is oppoſed, and his troops defeated—is ſucceeded by Criomthan; who meditates an invaſion of the Roman provinces in Britain and Gaul; and appoints Conall regent during his abſence—is poiſoned after his return—Niall elected emperor—ſails to Scotland, to ſupport the Iriſh colony againſt the Picts—makes an irruption into the Roman territories in Britain; returns to Ireland—invades Gaul, and returns with a great body; and St. Patrick, made captive—regulates diſorders in Ireland; and undertakes another expedition againſt Gaul; is killed on the Banks of the Loire.

359 EOCHAIDH, the ſon of Muireadhach, the ſon of Fiacha, of the houſe of Heremon, was proclaimed emperor. When king of Conaught, he married Munig, called Fion, or the Fair, daughter to Fiadhach, king of Leath-Mogha, of the line of Heber, and race of the Eoganachts. By her he had four ſons, Brian, Fiachre, Fergus, and Olioll. From the two firſt are deſcended the ſucceeding kings of Conaught; and their poſterity are diſtinguiſhed by the names of Hy-Brunes and Hi-Fiachres, from theſe two leaders.

By Carrina, a princeſs of the Saxon nation, and the conſtant ally of Ireland, he had the renowned hero Niall, ſurnamed of the Nine Hoſtages. Eochaidh was engaged in a fierce war againſt the united power of Leath-Mogha. He wanted to raiſe the Boroimhe-Leaghain, or Leinſter-Tax, payable to the monarch; and Lugha, called Lamh-dhearg, or of the Bloody Hand, (being his enſign), of the Dal-Gas line, being then king of Leath-Mogha, oppoſed the pretenſions of the monarch, and ſent large ſupplies

to

to Eana, called Cinſelach (from whom O'Kinſellagh) a deſcendant of Cathire-more, then king of Leinſter. He found this diverſion the more neceſſary, as the Conacians were raiſing great levies, to invade Munſter, and wreſt the preſent county of Clare from that province, and add it to that of Conaught. A.C.

Succeſs attended the ſouthern troops in all their enterprizes. Eana and his allies defeated the imperial troops in fifteen different battles, ſays the Pſalter of Caſhill; and, inſtead of their being able to raiſe the Boroimhe-Leaghain, we are told that Eana, by the peace that followed, received from every Brugh, or village in Leath-Cuin, or Conaught, and Ulſter, an ounce of pure gold. Lugha was equally ſucceſsful in his invaſion of Conaught; for he kept the war from his own country; defeating their choſen troops in ſeven pitched battles, in which many of their princes and nobility fell; and raiſing contributions on the country. The Conacians, reduced to great diſtreſs, ſue for peace; and the ancient limits of North Munſter are acknowledged in the moſt ample manner. The better to ſecure his frontiers from new irruptions of the Conacians, he made Fearan-Cliomh, or ſword-land, of the whole country, from the borders of the county of Galway to Loops-head. So great was the power of Lugha now, ſays my authority, that he dictated to the monarch, and expelled all foreigners the kingdom. He invaded Wales, and defeated the Welſh and their allies in ſeveral bloody battles, raiſing contributions on the country, and bringing back with him many of their princes and nobility as hoſtages. He poured his troops into North Britain; and, in conjunction with the Saxons and Picts, ſucceſsfully attacked the Britons and their Roman maſters. Ammianus Marcellinus, the hiſtorian *, and the poet Claudian, who flouriſhed after the æra in queſtion, bear ample teſtimonies of

* Lib. xxvi. xxvii.

A.C. theſe invaſions, and of the diſtreſſes the Britons were reduced to by them. Claudian celebrates the ſucceſſes which Theodoſius gained over theſe allies, in the following lines:

" ———Maduerunt Saxone fuſo
" Orcades; incaluit Pictorum ſanguine Thule;
" Scotorum Cumulus, flevit glacialis Ierne."

But in this account, as well as in his relation of the iſſue that were to proceed from the marriage of the daughter of Stilicho with the emperor Honorius, we may venture to pronounce that he ſhewed himſelf more the poet, than the hiſtorian or prophet; ſince it is certain that our writers make no mention of any defeat of their troops in Britain about this time; on the reverſe, their ſucceſſes are recorded: and it is equally true, that Honorius had no iſſue by this marriage, notwithſtanding the prediction of the bard.

367 On the deceaſe of Eochaidh, who, after all, died peaceably at Tara, Criomhthan, the ſon of Fiachadh, the ſon of Daire-Cearb, of the race of Heber and Eugenian line, through the great influence of his couſin Lugha, was proclaimed monarch; and in return for this, on the death of Lugha, which happened ſoon after, he had his ſon Conall Each-Luath appointed king of Leath-Mogha, to the great prejudice of his own family.

The Eugenians could not paſſively ſee ſo great an infraction of the will of their common anceſtor Olioll-Ollum. They remonſtrate to the monarch on his injuſtice, inſiſting that the right of governing ſouthern Ireland, was now in the Eugenian line. A Feis, or aſſembly of the eſtates of Munſter is convened; and it is agreed upon, that in the preſent inſtance Connall is an uſurper, and ſhould reſign the crown to Core, the ſon of Luigh, of the poſterity of Eogan, (who they declared of a proper age to govern)

as

as the father of Connal, of the Dal-Gas race, had been the laſt ſo- A.C.
vereign of Leath-Mogha. This was a moſt juſt deciſion, and proved the moral rectitude of the eſtates, who, neither the menaces of the monarch, nor the power of Connal, could make it ſwerve in the leaſt from the line of truth. Nor ſhould the equity and moderation of Connal be forgot; on the contrary, both ſhould be held up as mirrours for modern times; ſince inſtead of ſupporting his uſurpation by the law of arms, as he certainly could, Connal peaceably acquieſed to the deciſions of the eſtates, and ſurrendered the crown of Munſter to Core.

This intricate affair being thus happily and peaceably adjuſted, Criomhthan, who is in the Pſalter of Caſhill ſtyled monarch of Ireland and Albany, and leader of the Franks and Saxons, prepared a formidable navy, and raiſed a large body of troops, which were tranſported to Scotland; there, in conjunction with the Picts and Saxons, to break through the Roman wall, and carry deſolation through all her Britiſh provinces. But before he entered on this expedition, he appointed Connal, whoſe integrity he could depend on, regent of Ireland. Theſe frequent invaſions and attacks upon Britain, or rather on the Romans, are too well atteſted by Britiſh and Roman writers, to be farther inſiſted on. The extreme vanity of the Scots of Albany, in preſuming to arrogate to the North Britons *only* the glory of theſe days, in excluſion of their Iriſh anceſtors, has been ſo fully expoſed by the moſt reſpectable writers of Britain and Ireland, that I ſhould deem it an inſult to the underſtanding of my reader, to ſay any thing farther on this head, than barely to remark, that to a contemplative mind, it muſt appear very extraordinary how the North Britons ſhould in early days acquire ſo great a power, as to be able to attack, and, for near four centuries, keep the whole power of South Britain, aided by Rome, on the defenſive rather than the offenſive; whilſt in ſubſequent periods, almoſt to our own days,

A.C. they were ſeldom able to oppoſe the Britiſh Saxons only! Beſides, in the firſt century, Tacitus * poſitively declares, that the Romans could never count on the peaceable poſſeſſion of Britain, till they had conquered Ireland; the country, as he obſerved, that conſtantly aided all their efforts at independence. Rapin ſays, that Maximus, after defeating the Picts, threatened Ireland with an invaſion, but they prevented this by a peace ‡. Our writers make no mention of this.

From North Britain he prepares, in conjunction with his Saxon allies, to invade the maritime coaſt of France. It is curious enough, in confirmation of what our hiſtorians have delivered, to find, that in this fourth century, the invaſions on the Roman provinces were ſo frequent, that Conſtantine and his ſucceſſors eſtabliſhed a fleet, whoſe ſole buſineſs was to guard the coaſts from the mouth of the Rhine to lower Normandy, and which they called Littus Saxonicum, as the great coalition formed by theſe people againſt Rome, was named the Saxon Ligue. They likewiſe erected forts and ſtations at proper diſtances, the better to oppoſe the landing of theſe people. The moſt powerful of all this league §, we are told, at this time, and who moſtly diſtreſſed the Romans, was Maorian. Could we ſuppoſe that by miſplacing words they could miſtake Criman (for ſo ſhould Criomhthan be pronounced) for Maerian, it would wonderfully elucidate this paſſage; becauſe all our writers agree, that this Criomhthan was uncommonly ſucceſsful in his invaſions on the continent; and becauſe Roman writers (particularly Claudian) are clear, that the Saxons and Picts, in conjunction with the Iriſh, were the ſworn enemies of Rome.

Criomhthan, after returning from the continent, loaded with glory, and the ſpoils of his enemies, was taken off by poiſon by

* Vita Julii Agricolæ. ‡ Hiſtory of England, vol. i. p. 23.
§ Origine des François, p. 304.

his

his own ſiſter, in hopes that her ſon Brian would ſucceed him in the monarchy. But taſting of the liquor, the better to deceive the monarch, ſo violent was its effects, that ſhe alſo died; nor did any of the iſſue of Brian ever after ſucceed to the monarchy, except Tereldach and Roderic, the two laſt emperors of Ireland. On the death of Criomhthan, ſeveral candidates appeared for the ſucceſſion. Eana, king of Leinſter, the better to ſtrengthen his own intereſt, forcibly ſeized on the palace of Tara; but ſoon after evacuated it. Core, king of Leath-Mogha, ſollicited the ſuffrages of the princes and electors, but was oppoſed by the whole force of Leath-Cuin. Theſe laſt dreaded the power of the Heberians, who, as kings of ſouthern Ireland, acknowleged no kind of dependence on the monarchs, and united as one man to ſupport the claims of the young Niall, who was accordingly elected monarch. Core proteſted againſt the validity of this election, and ſupported it by the ſword. Much blood was ſpilt on the occaſion. Torna, the laureat of Niall, at length interpoſed; a peace was concluded by Core's relinquiſhing his claim, acknowleging Niall's election, and delivering up his ſon Carbre, with others of his nobles as hoſtages. In return, he received as preſents from the monarch 1000 ſteeds, 500 ſuits of armour, 190 gold rings, and fifty gold cups. It was the cuſtom of the Iriſh, in controverted elections, when a peace was made, that the acknowleged monarch, made preſents to his former antagoniſt—thus when Maolſachlin, ſurrendered the diadem to Brien Boru, he received from the new monarch, a preſent of horſes and arms, and his attendants were likewiſe rewarded *. A.C.

Niall the Grand, ſurnamed of the Nine Hoſtages, the youngeſt ſon of the monarch Eochaidh, of the line of Heremon, ſucceeded to the throne. The Roman power being long on the decline in 380

* Dail Catha id ir Chore ajus Neill.

Britain;

A C. Britain; and the Picts a good deal freed from their apprehenſions from this quarter, began to look with a jealous eye on the Iriſh eſtabliſhment in that country. They would gladly reduce their power, at leaſt make them acknowlege themſelves as their tributaries by military tenure. This the laſt would not agree to; and the Picts prepare by force to compell them. They prefer their complaints to the Iriſh monarch Niall; and, with a good fleet and army, he landed in Scotland. The Picts were obliged to acknowlege the Iriſh colony as a people totally independent of them, and owing no allegiance but to the monarchs of Ireland. As a mark of this, Niall called their particular ſettlements in Albany, Scotia Minor, to diſtinguiſh them from Ireland, then called Scotia Major. This tranſaction is atteſted not only by our natives, but by Britiſh writers *. Nay Hume himſelf confeſſes, "that in very ancient language, Scotland means only the coun-"try North of the Friths of Clyde and Forth. I ſhall not make "a parade of literature to prove it, *becauſe I do not find that the* "*point is diſputed by the Scots themſelves* †." For the indigenous name of Cuine Scuit, uſed even to this day by us, became, about the period in queſtion, to be adopted by the neighbouring nations; and from the name of Scots, yet retained by the people of North Britain, they have vainly laboured to make it be believed, that the Scots ſo famous in theſe and ſubſequent times, were their Britiſh anceſtors. But the principal inhabitants of North Britain, at that time, by the confeſſion of Roman as well as Iriſh writers ‡, were the Picts. The Dal-Riada, or colony of Highland Scots, were of ſo little conſequence *then*, as not to be known as a diſtinct people, except by theſe who had the beſt right to know it, I mean the Iriſh and Picts. Thus Niall was the firſt Iriſh prince,

* Cambrenſ. Top. D. iii. cap. 16. Camden's Britan. &c.

† Hiſtory of England, vol. ii. ‡ Ammian. Marcellin. Claudian, &c.

who

who had the Caledonian Scots acknowleged as a colony totally independent of the Picts. That the Iriſh were the *only* people known by the name of Scots at that period, and for many centuries after, has been ſo fully and clearly proved by Routh, Uſher, Ward, Colgan, Stillingfleet, Keating, O'Flaherty, Harris, &c. that it would be only loſing time to enter into the diſquiſition. A C.

After ſettling this troubleſome affair in a peaceable manner, to prevent time for reflection, Niall agreed with the Picts and the Dal-Riada, to prepare for an irruption into Roman Britain. He renewed the league with the Saxons, who the more chearfully agreed to it, as his mother was of that nation. Maximus, who 382
ſoon after the forming this new league, had himſelf proclaimed emperor in Britain, landed a large army in Gaul to ſupport his title; and this by the allies was thought a favourable opportunity to commence their operations. They therefore force the Roman wall, and deſolation and ruin follow their footſteps. After reducing the poor Britons to great extremity, and plundering the country of every thing that was valuable, they made a regular retreat; and after a fair partition of the booty, the Iriſh fleet and army returned home for the preſent.

Some have ignorantly aſſerted, that theſe invaſions of the Iriſh were from Currachs; but though our own hiſtorians ſhould be overlooked on this occaſion, ſure the teſtimony of Roman writers ought to be deciſive in our favour. How elſe are we to explain the fine compliment which Claudian under the name of Britain pays to his patron Stilicho?

" Me quoque vicinis pereuntem gentibus, inquit,
" Munivit Stilicho, totam cum Scotis Iernam
" Movit; & infeſto ſpumavit, remige Thetys.
" Illius effectum curis, ne bella timerem
" *Scotica* nec *Pictum* tremerem, nec littore toto
" Proſpicerem, dubiis venturum *Saxona* ventis."

A.C At no time were oars uſed in Currachs, but all antiquity proclaims that large gallies and ſhips of war were never without them.

As the Saxons aſſiſted the Iriſh and Picts in this expedition, they now in return called upon Niall to make a diverſion in their favour in Gaul; and in a large fleet he conveyed a very conſiderable army to Brittany, miſerably waſting the country, and returning home, loaded with treaſure and captives, amongſt whom was the great St. Patrick, afterwards Apoſtle of Ireland. The Scots of Britain have claimed Patrick as their countryman; but it is an abſurdity to ſuppoſe it. It is confeſſed that he was one of the captives taken in war. There was no war, but peace and union between the Iriſh and Picts. With what pretence then could the captains of Niall's fleet, deprive Patrick and his two ſiſters, with a vaſt number of other people, of their liberties, and ſell them as ſlaves in Ireland, and they the ſubjects of his friends and allies? It appears from the moſt authentic records, that Patrick was from Wales. The Book of Lecan ſays, his mother was a Frank. She was ſiſter to St. Martin, biſhop of Tours. Patrick, with his father, mother, brother, and five ſiſters, embarked from Wales for Brittany, probably to avoid the dangers and diſtreſſes, which a country expoſed to hoſtile invaſions muſt ever be in. Brittany was at this time called Letavia or Letania by the natives, and St. Fiech, in his life of our apoſtle gives it the ſame name—but,

"*Incidit in Scyllam, qui vult vitare Charybdin!*"

The Iriſh ſoon after invaded Brittany, and amongſt the number of captives they made, was Patrick, and two of his ſiſters. This invaſion of Brittany happened in the year 388, the ſummer after

Maximus marched his troops from Gaul to Italy, at which time St. Patrick was ſixteen years old. A.C.

Niall returned to Ireland, on account of ſome diſturbances raiſed in Leinſter by Eochaidh, the ſon of Eana Cinſelach, ſo inimical to the monarch his father. On the death of Criomhthan, and whilſt the different candidates were canvaſſing for the ſucceſſion, this Eochaidh, with a choſen band, took poſſeſſion of the palace of Tara, the better to ſtrengthen his own claim. But it ſeems he had not received the equeſtrian order; and his Druids and council expoſtulated with him, on this notorious violation of the national laws: for no prince could become a candidate, much leſs be elected monarch, though of the royal line of Mileſius, who had not received the Gradh-Gaoiſge, or order of chivalry. Their remonſtrances had the proper weight with Eochaidh, and he peaceably evacuated Tara, and relinquiſhed all claims to the monarchy. The boldneſs and newneſs of the attempt, however, made Niall ever after regard him with a jealous eye. During his abſence, Eochaidh refuſed paying the Leinſter tribute. On the contrary, he wiſhed to extort the tax levied by his father on the people of Leath-Aim. 389

Enraged at theſe pretenſions, but more for having killed the ſon of his Arch-Druid, Niall with a potent army over-ran the kingdom of Leinſter, levied the uſual tribute on that people, and declared he would lay the whole country in aſhes, if Eochaidh was not delivered up to him. To ſave it from ſo great a calamity, he voluntarily ſurrendered himſelf to the monarch, who cauſed a ſtrong iron hoop to be fixt round his body, to which a chain was fixt, which was to paſs through a large rock, to which he was to be tied. Nine men were ordered to ſee this executed; but with uncommon courage he attacked them with only this chain, killed ſome, and being fleet of foot, eſcaped the reſt, and fled to Scotland, where he was moſt hoſpitably received by his couſin Gabhran, chief of the Britiſh Dal-Riada.

A.C. Eanna-Arigithach, the ſon of Conal, of the Dal-Gas race, and houſe of Heber, by the law of alternate ſucceſſion, was at this time king of Leath-Mogha. The monarch of Ireland ſupported the Conacians in their pretenſions on the provice of Thomond; and the Dal-Gas were ſo cloſely preſt, that they found they could not protect this province, without withdrawing their troops from South Munſter. The whole tribe were on this occaſion aſſembled; and it was the unanimous opinion, to give up peaceably to the Eugenian line for ever, the entire command of South Munſter, they at the ſame time relinquiſhing all chieftanry over North Munſter. That Caſhill and the domain, with its royalties, ſhould belong to the king of Leath-Mogha, for the time to come, to be elected out of the two houſes as uſual; but that his real authority ſhould be circumſcribed to this domain, and his own hereditary territories only. To all this the Eugenians gladly agreed; but thus, by dividing their power, they ceaſed to be ſo formidable to the future monarchs. It was however a meaſure which neceſſity at this time pointed out to the Dal-Gas; and now their entire ſtrength being collected, they were not only able to make head againſt the Conacians but even to confine them within their own limits.

Niall having eſtabliſhed peace at home, collects a greater force than ever, to over-run Roman Gaul. He ſummoned all his tributaries to his ſtandard. The Picts prepare their auxiliaries; and Gabhran, chief of the Britiſh Dal-Riada, as a feudatory prince, attends with his forces. On their landing in Brittany, and finding no very conſiderable army to oppoſe them, they ſpread themſelves over all the country. Eochaidh, the depoſed king of Leinſter, who had taken ſhelter in Scotland, followed the ſtandard of his friend Gabhran in this expedition, in hopes of making his peace with the monarch; but the mediation of friends having proved fruitleſs, Eochaidh took the reſolution of deſtroying him. An opportunity ſoon offered. The king, ſeated on the banks of the

the Loire one day, received his death by an arrow ſhot at him. A.C.
Soon after which the army reimbarked, under the command of Dathy, nephew to the deceaſed, bringing with them the body of the deceaſed; and he was interred with great funeral pomp at Roilig-na-Riogh.

CHAP. VI.

Account of Niall's iſſue—is ſucceeded in the monarchy by his nephew Daithi; who grants an aſylum to refugees from Britain, Gaul, and other parts of Europe—joins with the Picts, Saxons, &c. in invading the Roman ſettlements in Britain—the Romans having withdrawn their troops from Britain, the Scots and Picts break through the Roman wall, drive the Britons from their defences, and plunder the country—Daithi advances againſt the Romans in Gaul, as far as the Alps, where he is killed by lightning.

NIALL the Grand, whoſe exploits we have epitomized, before he undertook his laſt continental expedition, made his *will*, and diſpoſed of his hereditary principality amongſt his children. As the poſterity of this prince made a moſt diſtinguiſhed figure in our hiſtory; and that from this houſe, for almoſt ſix centuries, the monarchs of Ireland were choſen, a ſingle inſtance only excepted, it is proper to give the reader ſome account of them.—Niall had eight ſons, four of whom remained in Meath and its environs; the others acquired poſſeſſions in the North. The iſſue of theſe eight ſons have been diſtinguiſhed by

A.C. the titles of Northern and Southern Hi Neills, from the ſituation of their territories with reſpect to each other. Maine, Loaghaire, Connall-Crimthan, and Fiach, with their poſterities, ſettled in Meath; and theſe are called the Southern Hi Neill; ſometimes Clana-Colman, from Colman the Great; ſometimes Cincal Slaine, from Aodh-Slaine. The poſterity of Eogan, Conall-Gulban, Carbre, and Eana, are the Northern Hi Neills.

By this will he appointed, during his abſence, Maine, Ard-Comhairce Eirin Uile, or chief regent of all Ireland, and ſettled on him a tract of land, from Cruachan to Loch-ribh, as the Book of Lecan ſets forth. Others fix his ſeat in the preſent county of Longford. O'Sionach, or Fox, lord of Taff, Magauly, Mag Caren, O'Braoin, O'Quin, and O'Daly, &c. were the principal families from this houſe. On Laoghaire he beſtowed land from Trim to Tara, from him called Hi Laoghaire: O'Cuindealbhain, or O'Kindelan, was the chief of this great houſe; the preſent O'Kindelan is colonel of the regiment of Ireland, and governor of Zamora, in Spain. Connall-Crimthan had the territory about Magh-Breagh, and the O'Malochlins were his ſucceſſors. And to Fiacha he gave a tract about Uiſneach, in the very center of Ireland: the Mac Geoghagans, O'Molloys, &c. repreſent this houſe.

Of the Northern Hi Neills, Eogan, or Eon, got the country from him called Tir-one, and whoſe deſcendants are the O'Neils. Connal's tract yet goes by the name of Tir-Connell; and the chiefs of this houſe aſſumed the name of O'Donnel, from a celebrated anceſtor ſo called. Cairbre, who was the eldeſt of Niall's ſons, and his brother Eana, had tracts near Loch-Erne, called Carbre-Gaura and Tir-Eana.

The reaſon why Niall was ſurnamed of the Nine Hoſtages, was becauſe he detained at Tara hoſtages from ſo many provinces;

vinces; as 1ſt from Munſter; 2d from Leinſter; 3d Ulſter; 4th Conaught; 5th the Picts; 6th Albanian Scots; 7th the Britiſh Brigantes; 8th the Letanians, or Armoric Britons; and 9th from Normandy. A.C.

Daithi, the ſon of Fiachra, and nephew to Niall, was his ſucceſſor in the empire. About this time the confuſions and diſtreſſes in Britain and Gaul, made numbers of people from both places, and other parts of Europe, flee to Ireland, as to the only country where peace, ſubordination, and hoſpitality, were *then* preſerved. The Iriſh received theſe ſtrangers with their accuſtomed benevolence; aſſigning them towns to live in, and lands to occupy. Theſe places yet retain the names of the different people on whom they were then beſtowed.—Thus in the county of Limeric, we have Gall-Baile, or the Gauls Town; the remains of old abbies, and other pious foundations, *at this day* proclaiming its former grandeur: Baile na Francoigh, or the Franks town, &c. and ſcarce a county of the kingdom in which you will not find ſome villages or lands by the names of theſe different people, as the Britiſh, Saxon, Gauliſh or Frank Town! Thus whilſt they manifeſted to all Europe their humanity and hoſpitality, they enriched the country by new inhabitants, and by foreign arts and manufactures; by this means making up for the conſtant drains, which the Britiſh and continental wars made unavoidable. 406

But whilſt humanity and ſound policy co-operated in encouraging theſe foreign refugees, Daithi loſt not ſight of the great object of Iriſh counſels, ſince the firſt landing of Cæſar in Britain, namely, *the giving the Romans ſo much employ abroad, that they would never think of bringing the war into their own country*: For this purpoſe he prepared a formidable fleet and army, to deſtroy, in conjunction with his tributaries, the Dal-Riada of North

Britain,

A.C. Britain, and with his allies the Picts and Saxons, the remains of the Roman power in Britain; the ſafer after this to make a more powerful invaſion on the continent.

The diſtreſſes of the Romans on the continent obliging them to withdraw their troops from Britain, and with them to carry off as many of the Britiſh youth as were able to bear arms, the kingdom had little defence, ſave in their walls and forts, which were repaired; and in the children of the veteran Romans who remained behind. The Scots and Picts united, ſoon attack theſe walls. In vain do the enemy labour to defend them. They are ſhot dead with arrows, with Cran Tubals, or ſlings, or dragged off the walls by iron grapples, conſtructed for that purpoſe, juſt as the Romans were in Gaul in the days of Cæſar, when the Gauls beſieged Cicero. In fine, they force through theſe boundaries, and nothing but carnage and ruin are ſeen on every ſide. Roman writers ſay, this invaſion was repelled by Conſtantine, who, from a common ſoldier, was raiſed to the purple in Britain; and that after this, he made peace with the Scots and Picts, in order to be more at liberty, to eſtabliſh his dominion in Gaul. Our writers however take no notice of any ſuch defeat; and if he made peace with them, which is not improbable, like Stilicho, I am perſuaded he purchaſed it by force of money, not of arms.

410 To prove this, as ſoon as it was known for certain in Ireland, that Conſtantine was cut off, Daithi prepares for a ſecond incurſion into Britain. In vain do the poor Britons implore the protection of Rome; unable to relieve, they ſend them a formal renunciation of all power and ſovereignty over them; and they become reduced to unheard-of diſtreſſes, through the cruelty and rapacity of their new maſters.

414 Again they renew their applications to Rome; and ſome ſucceſſes enabling theſe laſt to ſend them relief, a legion is landed in Britain,

Britain, which ſuddenly and unexpectedly attacking different detached parties of the Scots and Picts, and at the ſame time the country every where riſing againſt them, they are obliged to make a precipitate retreat beyond the Roman wall. The Romans direct the Britons to repair their wall, and prepare for the future like men, to defend themſelves; but theſe laſt (ſays Bede *) having amongſt them none ſkilfull in ſtone work, made it up in the beſt manner they could with earth. In the mean time, the Roman legion quitted Britain, and their old enemies the Scots and Picts prepare for a new irruption, to puniſh the Britons for again calling in the Romans. Their armies united, attack and break through the Roman wall; and looking on the Britons as a people loſt to every ſenſe of liberty, and the avowed ſlaves of Rome, they treat them with every mark of cruelty and indignity. Deſtitute of domeſtic reſource, they ſend ambaſſadors to Rome, imploring protection, for a people only perſecuted for their attachment to her. Their complaints are favourably heard, and a freſh legion is ſent to their relief. The ſtraggling parties of Scots are cut off, the whole country aſſail them, and they again precipitately retreat out of the Roman provinces.

A.C. 414

415

417

The Roman general acquaints the Britons of the numberleſs enemies Rome has to encounter with; and that they muſt no longer expect ſuccours from them, ſcarce able to defend their new frontiers. They however repaired their wall with more ſtrength and firmneſs than ever, adding freſh redoubts at proper diſtances. This wall, Bede tells us, was every where twelve feet high, and eight feet broad †. The coaſts round about they alſo fortified with bulwarks from place to place, to oppoſe their landing from their ſhips. And now exhorting the Britons to acquit themſelves manfully,

426

* Hiſt. Eccleſ. Brit. lib. i. cap. 12. † Ibid.

A.C. manfully, and never deſert the alliance of Rome, they take an eternal farewell of the country, after a poſſeſſion of near five centuries!

The Scots and Picts hearing of this final dereliction of Britain, attack the Roman wall in different places. Their grappling irons, their arrows, and their ſlings, annoy the enemy, whilſt with battering rams they ſhake their famous wall to the foundation! From their Currachs, conſtructed for this purpoſe, they land freſh troops from their fleet to attack theſe fortreſſes, raiſed to oppoſe this landing. Their hands thus full every where, and freſh men
418 conſtantly puſhing on, the Britons are compelled to quit their works, and betake themſelves to a ſhameful flight. And now it was, that they experienced all the ſhocking cruelties of lawleſs victors, which Gildas and Bede ſo pathetically deplore. So great was their rapacity, and ſo frequent their depredations, that the country was reduced to the utmoſt miſery, and want of neceſſaries, as well as the apprehenſion of catching theſe epidemic diſorders, incident to cold and famine, obliged the Scots and Picts to quit the country, but with a reſolution to return at a more proper ſeaſon.

The diſtreſſed ſituation of the Roman affairs in Gaul, we may preſume were no more overlooked by the Iriſh, than by the other enemies of that people; however, I am not authoriſed from our annals, to ſay that they made any formal invaſion on the continent at this period, except the one in which this Daithi periſhed.
426 The Britons being reduced to the loweſt ebb, Daithi prepares a formidable army to invade the continent. In the two laſt reigns, the Iriſh arms prevailed only on the maritime coaſts of Gaul, in Brittany and Normandy; in the preſent we ſee them unite with their allies, and carry terror and ruin to the very foot of the Alps,

where Daithi was killed by lightning. The death of this gallant prince diſcouraged greatly his troops. About thirty years before, an army of Barbarians were ruined by tempeſt and lightning, in attempting to croſs the Alps; and this diſaſter, which might probably be reſolved into natural cauſes, was, by the Chriſtians, declared a miracle in favour of the emperor Theodoſius. The moſt part of this Iriſh army were Pagans: they did not want for ſuperſtition and credulity; and wiſhed not to engage but with men. Their army therefore, under the command of Laogaire, ſon to the hero Niall, and couſin-german to the deceaſed, made a regular retreat, bringing home with them the embalmed body of Daithi, who was interred with great funeral pomp at Roilig na Riogh. A.C. 427 428

When Daithi, from king of Conaught, was called to the monarchy, he relinquiſhed that crown to his brother Amalgad, as Criomhthan before him did the crown of Leath-Mogha. A proof how jealous the people were of their liberty, and how careful they were to prevent the monarchs aſſuming too great a power. The king of Leath-Mogha in this reign, was Nafraoich, the ſon of Core, of the Eugenian line, and race of Heber. His power extended over South Munſter and the royalty of Caſhill only; whilſt Cas, brother to Eana, of the Dal-Gas, governed North Munſter, and Randubh, the ſon of Eochaidh, the ſon of Eana, the kingdom of Leinſter.

Cas, king of North Munſter, had twelve ſons, who were the ſources of great families; 1ſt, Blood, his eldeſt and ſucceſſor; 2d, Caſin, from whom O'Caſin; 3d, Lugh Dealbhoodh; 4th, Seadhna; 5th, Aongus Ceannathrach; 6th, Cormoc; 7th, Carthan; 8th, Caineach; 9th, Aongus Ceanaitin; 10th, Aoh; 11th, Loiſgean; and 12th, Nac. Cas made an equal partition of his lands between theſe ſons. Lugh Dealbhoodh being an

A.C. excellent ſoldier, and having in his pay a ſelect body of troops, lent theſe out. By this means he gained large eſtates in Leinſter and Conaught, which after him were called Dealvnas.

Theſe invaſions from Ireland, and each army extending its conqueſts beyond the other, wonderfully elucidate the mutilated accounts, delivered by Roman writers, of theſe days of war and anarchy. Procopius, in his ſixth book of the wars of the Goths, tells us, that the Germans endeavoured to reduce the Armoricans, (i. e. the people of Flanders, Normandy, and Brittany) on account of their changing their ancient love of liberty, to a veneration for Rome and for ſlavery, and therefore frequently invaded their territories; till at length, by force or by friendſhip, they prevailed upon them to join in the grand confederacy againſt Rome, which they ſtrengthened by marriages, and other alliances. The alliances between the Iriſh and Germans, particularly the Saxons, Claudian clearly atteſts; and the firſt invaſions of Normandy and Brittany under Criomhthan and Niall, being moſtly confined to the ſea coaſts, add dignity to the relation. The Armoricans ſeeing Rome no longer able to protect them, and finding their trade leſſening, and their country expoſed to frequent depredations and inſults, perceived the neceſſity of altering their ſyſtem of politics. "The "maritime and other provinces of Gaul, ſays Zozimus, (lib. vi.) "intending to free themſelves from the Roman yoke, expelled "their governors and garriſons." All theſe convulſions and revolutions in Britain, and the maritime coaſts of Gaul, correſponding ſo exactly with the times of the invaſions of Criomhthan and Niall, leave not the leaſt doubt of the *invaſive quarter*, or of the primum mobile of this conjuration. The time that the Armoricans united in the grand confederacy againſt Rome, muſt

have happened in the reign of Niall; and his ſecond invaſion of Gaul, in which we ſee he advanced far into the country, in all appearance was projected in conjuction with theſe people, to ſupport them in their attempts of expelling the Roman garriſons. In fine, in the preſent reign, we ſee Daithi march to the foot of the Alps; and at this time it is known, that the enemies of Rome triumphed both in Gaul and Germany. A.C.

END OF THE FIRST VOLUME.



INDEX

A

Page

ABANHI, the ancient name of the Nile, explained, - 50
Abaris, the Hyperborean, an Iriſhman, - - 77, 78
——— when ſent ambaſſador to Athens, - - 110
Adamar, monarch of Ireland, - - - 167
Ægypt, receives arts and letters from Niulus the Phœnician, the great anceſtor of the Iriſh nation, - - 41
——— quitted by his poſterity, - - 45
Africans, early poſſeſſed of part of Ireland, - - - 2
——— extend their power over the kingdom, - - 5
——— called in to aſſiſt Laoghaire, - - 136
——— proved to have been Carthaginians, - 138, 139, &c.
——— or Carthaginians, cloſely connected with the Iriſh, 155, 156, 157
Airgeadmhar, monarch, - - - 148
Albany, when peopled by the Picts, - - 104
——— when made an Iriſh ſettlement, - - 247
Aldergoid, directs doctors in ſcience to wear gold rings, - 121
Alphabet, firſt invented by Phænius, - - - 39, 40
——— the Iriſh the ſame with the Phænian, - - 46
——— the Cadmean, one of the Greeks and the Iriſh in their original order, - - - - 67
——— the hierographic one of the Iriſh, - - 68
——— other Greek and Iriſh modes of writing, - ibid.
Amhergin, the high prieſt, puts his brethren on the conqueſt of Ireland, - - - - 61
——— is ſent ambaſſador to the Danaan princes, - 93
——— ſlain in battle, - - - - 104
Aodh-Ruadh, monarch, - - - 149
Aongus, over-runs Britain and Albany, - - 118

INDEX.

Page

Aongus II. invades Greece, - - - 166
——— III. aſſiſts the Carthaginians, - - 168, 169
——— ſource of the royal line of Britiſh Scots, - 169, 170
Ancient mode of interment in Ireland, - - 185, 186, 187
Aonach-Tailteann, its origin. - - - 14
——————— further account of it. - - 221
Art, called Imlioch, the firſt introducer of fortreſſes into Ireland, 137
— *Aon-Fhir*, war between him and Mac Con, 243, 244, 245, 246
Arts and Sciences, hereditary profeſſors of them, - - 201
Atlantic, iſle of, the Egyptians and Greeks, Ireland, - 50, 51
——— diſcovered by the Carthaginians, - - 138
Attacotic war explained, - - - - 210, 211

B

Baoiſgne, from whom the knights of Leinſter were called Clana-Baoiſgne, - - - 193
Bards, their ranks and immunities in the ſtate, - 76—119
—— their employment, - - - - 120
—— recited odes in the midſt of battles, - - 121
Battle of Muirtheimne, - - - 180, 181, 182
—— on the Grampian Hills, - - - 217
—— of the Cneucha, - - - 231, 232, 233
—— of Magh-Lena, - - - - - 238
—— of Muircruimhe, - - - 244, 245, 246
—— of Criona, - - - - 256, 257
—— of Cnoc-Long, - - - - 264
—— of Gabhra, - - - - 280
Bede, miſtakes the origin of the Britons, - - 30
—— his account of the Picts, - - - 104, 105, 106
Bel, or the ſun, adored by the Phœnicians and Iriſh, - 47
Bel-Samhuin, with both, implied the ſupreme, - - ibid.
Bel, his chief temple at Uiſneach, - - - 113
Belgæ, or Firbolgs land in Ireland, - - - 8
—— rule the kingdom thirty-ſeven years, - - 9, 10
—— defeated by the Damnonii and retire to Britain, - 13—32
—— ſpoke the Iriſh language, - - - 28, 29
—— when and where they ſettled in Britain, - - 32
Bein-Briot, invades Ireland in ſupport of Mac Con, - - 244
——— kills Eogan in the battle of Muicruimhe, - - 246
Biatachs, the third order in the ſtate, - - 69, 70
——— the conditions by which they preſerved their ranks, - 70
——— their number in Munſter, - - - ibid.
Bituitus, Florus's account of him explained, 116—119

Page
Boirumhe, or tribute, impoſed on the Lagenians by Conaire, 207
——— impoſed on them by Tuathal, - - 223
——— a remarkable one impoſed by Cormac, - 262
Breaſrigh, defeats the Africans, - - - 137
Breaſal, a great contagion among horned cattle in his reign, 172
Brigantes, when ſettled in Britain, - - 32
——— why called Clana-Breogan, or Brigantes, - 34
——— the Spaniſh and Iriſh from the ſame ſource, - 58
Brigantium, when founded, and why ſo called. - - 57
Bouſtrophedon of the Greeks, the ſame with the Cion-fa-Ete of the Iriſh, 68
Britain, when and why ſo called, - - - 31
——— when inhabited by the Belgæ, - - - 32
——————— by the Damnonii and Brigantes, - ibid.
——————— by all Iriſh Emigrants, and ſpoke the ſame language, - - - - 29—34
——— Camden, Lhuid, and Whitaker's miſtakes, - 32. 34
Britons and Iriſh of one common ſtock, - - 24, 25, 26
Building with ſtone, when introduced into Ireland, - 151
Buillim-Sgiath, quarrelſome people, why ſo called, - 169
Burials, the ancient mode, - - 185, 186, 187
Byrſa, its etymology, - - - - 85

C

Cadmus's alphabet, - - - - - 67
Caledonians, the Picts, why ſo called, - - 35
——— when they landed in Ireland, - - 104
——— remarkable alliance between the Iriſh and them, 104, 105
——— objections to their early eſtabliſhment in Britain anſwered, 106
Cairbre-Cinceat, uſurps the monarchy, - - 210, 211
Cairbre-Liffeceur, monarch of Ireland, - - - 269, &c.
———*Riada*, forms a ſettlement in Britain, - - 247
Carauſius, aſſiſted by Cairbre, - - - 272
Carthage, its etymology, - - - 85
——— poſſeſſed by the Gathelians, - - - 83
Carthaginian and Iriſh languages, deities, &c. the ſame, 47, 48. 84, 85
Carthaginians and Iriſh cloſely connected, - 138, 139, 140
——————— aſſiſted in their wars by the Iriſh, - 154, 155, 156. 168
Cathoir the Great, his remarkable will, - - 128, 229
——— the principal families deſcended from him, - 230
Celtæ, early poſſeſſed of letters, - 24, 25. 156, 157, 158
Genau, a curious remark of his explained, - - 164
Cherine, the ancient name of Cyprus, - - - 82

INDEX.

Page

Chevaliers, their rank, vows, and exalted ſentiments, 193, 194, 195
——— the emperors of Germany and kings of France created, 197, 198
Chriſtianity, eſtabliſhed here long before the days of St. Patrick, 268
Chivalry, its great antiquity in oppoſition to moderns, - 190
——— five different orders in Ireland, - 191, 192, 193
Ciombath, builds the palace of Emania, - - - 150
Clana-Deagha, the Munſter knights, why ſo called, - 192
Conaire the Grand, ſome genealogical errors in his race corrected, 104, 105, 106
——— impoſes an eric on the Lagenians, - - 207
Cobthaig, murders his brother and aſcends the throne, - 161, 162
Collas, conquer the Irians and deſtroy Emania, - 286
—— their principal poſterity, - - - 284
Coins, an account of early Iriſh ones, - - - 142, 143
Colours, the law of, - - - - - 111
Congal, invades Munſter, - - - 172
Conn of the Hundred Battles, his reign and exploits, 232, 233, 234
—— his famous partition of Ireland, - - 236
Connor, king of Ulſter, his wars with the Conacians, - 178, 179
——- protects the literati, - - 184, 185
——- recovers of a fractured ſkull by the trepan, - 188
Corc, king of Leath-Mogha, acknowledges Niall as monarch, 293
Cormoc, the monarch, his hiſtory, - - 258—269
Cormoc-Cas, his exploits and liberality, - - 251
Criomthan, invades Britain and Gaul, - - 209
Craobh-Ruadh, the knights of, - - - 192
Cruachan palace, when and for what purpoſes erected, - 176, 177
Cucullin, ſlain in the battle of Muirtheimhne, - 180

D

Dalgas, ſo called from Cormoc-Cas, - - 248
Dalriada, the Iriſh colony in Scotland ſo called, - 247
Damnonii, their hiſtory, - - - - - 11
——— when ſettled in Britain, - - - 32
Danemark, invaded by Moghcorb, - - 279
Dathi, the monarch, his hiſtory, - - - 301—306
Deagadh, of the Ernain race, finds an aſylum in Munſter, - 173
——————————— ſucceeds to that crown, - 174
——— the Munſter knights, from him called Clana-Deagadh, 192
Dealbha-Luigh, leads his troops into Meath, where he ſettles, 305
Deirdre, in love with Naos, who carries her off, - 181, 182, 183
Dreams, ſome account of, - - - 258, 259

Druids,

INDEX.

Page

Druids, why ſo called, - - - 258, 259
Arch-Druid, chief of the literati, - - - 199
Duach, monarch of Ireland, - - - 173
Dublin, its antiquity, and extenſive early commerce, 137, 238

E

Eadhna-Airgtheach, introduces the uſe of ſilver ſhields, - 118
——— II. coins money, - - - 142, 143
Emania palace, erected by Ciombhaoth, - - 150
——————— deſtroyed by the Collas, - - 286
Eiderſgoil, monarch, - - - - 188
Elim, a cruel prince, - - - 218
Eithrial, promotes agriculture, and ſends Abaris to the Grecian States, 110
Eochaid II. introduces weapons with coloured blades, - 116
——— Mumho, from whom Munſter was called, - 117
——— Uarcheas, inventor of light ſkiffs covered with hides, 148
——— IX. erects the palace of Cruachan, - - 173
——— X. regulates the modes of interment, - - 185
——— king of Leinſter, the cauſe of the Boirumhe Laighean, 222
——— Moidhmheon, defeats the Romans in Britain, - 289
——— Fionn, an account of his poſterity, - 265, 266
Eogan the Great, his hiſtory and exploits, - 231—240

F

Fair of Tailten, its riſe, - - - 14
Fearaidach the Juſt, reſtores the monarchy, - - 213
Fearchorb, king of Leath-Mogha, his exploits, - 282, 283
Feargus, in his reign Italy over-run by the Gauls, - 168
——— Roigh, his poſterity, - - - 178
——— king of Ulſter, defeats the pretenſions of Cormoc, 254, 255
——— is ſlain in battle, - - - 256, 257
Fiachadh-Labhruine, invades Albany, - - 117
——— ſon to Fearaidach, invades Britain, - - 217
——— Searbhthuine, monarch, - - 256, 257
Feidhlim, the legiſlator, eſtabliſhes the lex talionis, 225, 226, 227
Fine-Eirin, an account of their eſtabliſhment, - - 273—276
Fionn-Mac-Cumhal, appointed general of Leath-Mogha, - 240
——————— declines joining the monarch Art, - 245
Fiothil, chief juſtice, a remarkable tale of him, - 270, 271
Fir-Bolg, or Belgæ, their hiſtory, - - 8, 9, 10
——— when ſettled in Britain, - - 32
Fire, ſacred to Bel and Samhuin, - - 113, 221

Feis-

INDEX.

Page

Feis-Tamhrach, when held, &c. - - 129
——— objects of its deliberations, - 130, 131, 132
Florus's account of Bituitus explained, - - 116
Fomhartraigh, or Africans, accounts of them, - 3, 4. 137, 138
——— proved to have been the Carthaginians, 138, 139, 140

G

Galicia, when poſſeſſed by the Gathelians, - - 57
Gathelus, the Iriſh from him called Gathelians, - - 43
Gauls, their ancient ſtate miſrepreſented, - - 158
—— poſſeſſed arts and ſciences, - - 159
Gold rings decreed to ollamhs or doctors, - - 121
—— chains and corſlets to the knights, - - 121
—— its great plenty in ancient Ireland, - 112. 120, 121
Gol-Mac-Morna, his exploits, - - 233. 238, 239
Gomerians, the Welſh, by miſtake, ſo called, - - 31
Greeks, receive their firſt alphabet from the Gathelians, - 62—67
—— their account of the Atlantic iſland explained, - 50, 51, 52

H

Hair, conſtantly wore by the Iriſh chiefs, - - 255
—— its loſs the higheſt reproach, - - 255, 256
Heber and Heremon, conquer and divide Ireland, 93, 96. 99, 100
——— quarrel, and Heber ſlain, - 102
Heremon, aſſigns habitations in Britain to the Picts and Brigantes, 105—107
——— his death and character, - - - 107, 108
Hermioniens of Cenau explained. - - - 164
Hi-Neill, northern and ſouthern, who, - - 299, 300
Hiſtoric ſyſtems, ſubverſive of hiſtory, - - 18
——— ſyſtem of population refuted, - - 19, 20, 21
Hiſtory of Ireland, throws great light on that of Britain, - 23—37
——— ——— elucidates thoſe of Egypt and Greece, 49—53. 62—80
——— Carthage and Galicia, 82—87
——— objections of Mela, Strabo, &c. anſwered, 78—80
Hoſpitality, promoted by the Iriſh laws, - - 69, 70
Hyperboreans, Greek accounts of them, and Ireland proved to be the country alluded to, - - - 72—80
——— Heraclitus's relation of them defended, - 159, 160

I

Ilbreachta, or the law of colours, what, - - 111,
Illegitimate children, rank with thoſe born in wedlock, - 169, 170

Joſephus,

INDEX.

Page

Joſephus, a teſtimony againſt modern population, - 21
Irial, the prophet, reclaims ſeveral tracts of ground, - 109
Iriſh, the deſcendants of Phænius, - - 38, 39
—— the voyages of their anceſtors to the conqueſt of Ireland, 41—44. 53—61
———— proofs and illuſtrations of theſe relations, 44—53. 61—87
—— language, why called Gaoidhealag, - - - 40
Ith, lands in Ireland, and is mortally wounded, - 88—91
—- ſome account of his poſterity, - - - 252
Iſland, Holy, Ireland, why ſo called, - - 41
Jughaine the Great, unites with the Carthaginians, 154, 155, 156

K

Kimri, the Welſh, why ſo called, - - - 31, 32
Knighthood, Cæſar and Pauſanias, &c. their account of its antiquity among the Celtæ, illuſtrated by Iriſh hiſtory, 190, 191
———- five different orders in Ireland, - 191, 192, 193
Knights, inſtances of their exalted ſentiments, 124, 125. 194, 195, 196

L.

Laighſeach-Ceandmore, his poſterity, - - 266, 267
Labhra-Loinſeach, his hiſtory, - - 162, 163, 164
Laws, reformed by Feidlimidh, - - - 225, 226, 227
Leath-Mogha and Leth-Cuin, their meaning, - - - 236
Letania, the ancient name of Brittany, - - - 30
Leinſter tribute, called Eric-ui-Dreiſcoil, why impoſed, - 207
———— called Boirumhe-Laighean, what, - 222, 223
———— a particular one impoſed by Cormoc, - 261, 262
——— princes, the miſconduct of ſome noted, - 223, 224
Lena, the battle of, - - - 238, 239
Letters, when and by whom invented, - - 38, 39, 40
——— the Iriſh, the ſame with the Phænian and Cadmean of the Greeks, - - - - 46, 47, 48
——— objections of moderns to their original number anſwered, 65, 66
——— the ſacred, or ogham of the Iriſh, - - 68
Literary order, their privileges and immunities, - 199
Luernus of Poſſidonius explained, - - - - - 254
Lughaidh, called Mac Con, monarch, - - 250, 251, 252
———- miſtakes, as to the length of his reign, adjuſted, 252, 253
———- murdered whilſt dealing his liberality among the bards, 254
Lugha-Laga, his exploits in the battle of Criona, - 256, 257
Luigh-Lamh-Fhada, inſtitutes the games at Tailtean, - 14

INDEX.

M

	Page
Mac Con. See *Laghadh.*	
Mac Neid's remarkable peace with the monarch Con,	239, 240
Macha, gives name to the palace of Emania,	150
Maon, called Labhra, his ſtory,	162, 163, 164
Meibhe-Cruachna, marries a Connaught prince,	176
——— ſingular terms of her ſecond marriage,	177, 178
——— ſource of many princely families,	178
——— convenes an aſſembly at Cruachan,	179
——— is treacherouſly killed,	183
Mile-Eſpaine, or Mileſius, his hiſtory,	58, 59, 60
Militia. See *Fine-Eirin.*	
Merchants and artizans regulated,	132, 222
Military early regulations with regard to them,	141
Mines, early worked,	112. 121
Monarchs, ſingular requiſites to entitle them to reign,	255, 256, 257. 267, 268
——— their houſhold,	260, 261
——— and provincial kings how placed at Tara,	129
Mona, Tacitus's account of its conqueſt explained,	214, 215, 216
Money, when firſt coined here,	142
——— why ſo ſcarce to be met with,	143, 144
Moon, worſhipped in Ireland,	47. 113. 221
——— its prieſteſſes,	261, 262
Mogh-Chorb, reduces Danemark,	279
——— falls in the battle of Spaltrach,	281
Moran, an account of him,	212, 213
Moſes, a teſtimony againſt the hypotheſis of population,	19, 20
Muireadach, the patriot, receives the Collas into favour	285
——— enables the Collas to conquer Emania,	285, 286
Muſic of the Iriſh,	200

N

Navigation, its flouriſhing ſtate in remote times,	21, 22. 49
——— the only ancient conveyance of colonies,	20, 21
Navies of the Iriſh,	145. 154, 155, 156, 157. 208. 251, &c.
Naos, the ſtory of him and Deirdre,	181, 182
Niagha-Naſe, or knights of the collar,	191, 192
Neimhidh murders Conaire II.	243
Neimedius, and his people, their hiſtory,	4, 5, 6
Niall, ſurnamed of the Nine Hoſtages,	293—299

Neptune,

INDEX.

Page

Neptune, an Iriſh deity, and why ſo called, - - 47
Northern and Southern Hi Neill, who, - - 300

O

Ogygia of Homer and Plutarch, Ireland, - - 51, 52
Ollamh-Fodhla, his wiſe laws and inſtitutions, - 129—133
Olioll-Ollum, his will and poſterity, - - 247, 248
Olioll-Flan-More, a ſtory of him, - - 282
Orgial, what and why ſo called, - - 286, 287
Orgilians, their poſterity, - - - 284

P

Partholan, and his followers, their hiſtory, - - 1—4
Paulinus, Tacitus's account of, reconciled to Iriſh hiſtory, 214, 215
Pauſanias's account of the Gauliſh knights juſtified, - 191
Phœnius, the inventor of letters, founder of the Mileſian race, 38, 39, 40
Phœni, the Iriſh and Carthaginians ſo called from Phœnius, - 48
Pharoah gives his daughter Scota as wife to Niulus, - 41
Phyſicians and ſurgeons celebrated for their ſkill, - 188. 257
———————— attendant on our military cops, - 274
Picts, land in Ireland, - - - 104
—— are aſſigned ſettlements in Britain, and the terms, - 105
—— why called Calidones, - - - ibid.
Plague, frequent in Ireland, - - - - 138
—— preſumptive proof of their correſpondence with Carthage, 139
Plutarch's Atlantic iſle and Ogygia, Ireland, - - 51, 52
——— unjuſtly cenſures Heraclides, - - 159
Population, the modern ſyſtem refuted, - - 19—22
Poſſidonius. See *Luernus*.
Pownal's remarks on Iriſh and Carthaginian ſwords, - 140
Procopius, in accord with Iriſh writers, - - 306

R

Refugees, from Britain and the Continent, find an afylum in Ireland, 301
Reachta, reduces Albany, - - - - 153
Riada-Cairbre, forms a ſettlement in Albany, - - 247
Romans, reprehenſible for deſtroying the annals of other nations, 155
Roman writers, conſidered in too favourable a light, - 158
Romans, oppoſed by Connal Cearnach, - - 179
———————— by Conaire the Grand, and by Criomthan, 208, 209
———————— by Fearaidach, - - 213, 214, 215

Page
Romans, oppoſed by Fiachadh, - - 217, 218
———— by Tuathal, - - - 222
———— by Conaire, - - - 242
———— by Cormoc, - - - 262
———— by Cairbre, - - 271, 272
———— by Eochaidh, - - 289
———— by Criomthan, - - 291, 292
———— by Niall the Great, - - 295
———— by Dathi, - - - 301
Roman writers in accord with the Iriſh on theſe matters, 213—215. 291, 292. 306
Ruigridhe the Grand, - - - - 171

S

Sea Nymphs, or ſyrens, the fable of, - - 55, 56
———— explained, - 81, 82
Sacred books, conſulted on the Iriſh expedition, - 61
Samhuin. See *Moon*.
Samnothei, or prieſts of Samhuin, - - - 114
Scots, the Iriſh why ſo called, - - - 43
—— their firſt ſettlement in Albany, - - 247
—— declared independant of the Picts, - - 294, 295
Scotland, ſtrictly ſpeaking, the part of North Britain occupied by the Scots, - - - - - ibid.
Seadhna, author of a code of military laws, - - 141
Sitianorum Colonia, or Terra Metagonitis, explained, - 85
Stone buildings, their great antiquity in Ireland, - 150, 151

T

Tacitus, a teſtimony againſt the modern ſyſtem of population, 21
——— account of the Romans in Britain illuſtrated, 214, 215
Tailtean games, when and why inſtituted, - - 14
———— deſcribed, - - - - 221
Tara palace, when erected, - - - 103
—— the manner of the eſtates aſſembling there, - 129
—— its magnificence in the days of Cormac, - - 260
—— pſalter of, began by Ollamh Fodhla, - - 131
Tighernmas, introduces idolatry, - - 111, 112
Tiege, appointed general to Cormac, - - 256, 257
—— his principal poſterity, - - - 258
Tlachta, its temple, ſacred to the moon, - - 221
Torna-Eigeas, concludes a peace between Niall and Corc, - 293

Traffick,

INDEX.

Page

Traffick, very extenſive in ancient Ireland, 121. 126. 132. 138—140. 143. 145, 146

Tranſmigration of ſouls, a part of Druid theology, - 114. 284

Tribute, of O'Driſcol, what, - - - 207

——————— paid to the kings of Munſter, - 243

——— called Boirumhe Laighean, what, - - 223

——— impoſed by Cormac, - - - 262

Troops, Iriſh, their number, diſcipline, and appointment, 273, &c.

Tuatha-da-Danaans, or Damnonii, - - 11, 12, &c.

Tuathal, reforms the ſtate, - - - 219, &c.

U

Uiſneach temple, ſacred to the ſun, - - 221

Voltaire, his erroneous view of the ancient ſtate of Europe, 158, 159

W

Welſh, why called Kimri, - - - 31

—— the deſcendants of Briotan, - - - 6. 31

—— receive their muſic, &c. from Ireland, - - 27

Wales, invaded by the Lugha, - - - 289

Woods, cut down and reclaimed, - 7. 101. 109. 117, 118, &c.

Z

Zozimus's account of the Armoricans in accord with the Iriſh, 306

END OF THE FIRST VOLUME.